

# The Grimoire

## Morsoth

- The Book of the Dead • •

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# Warning

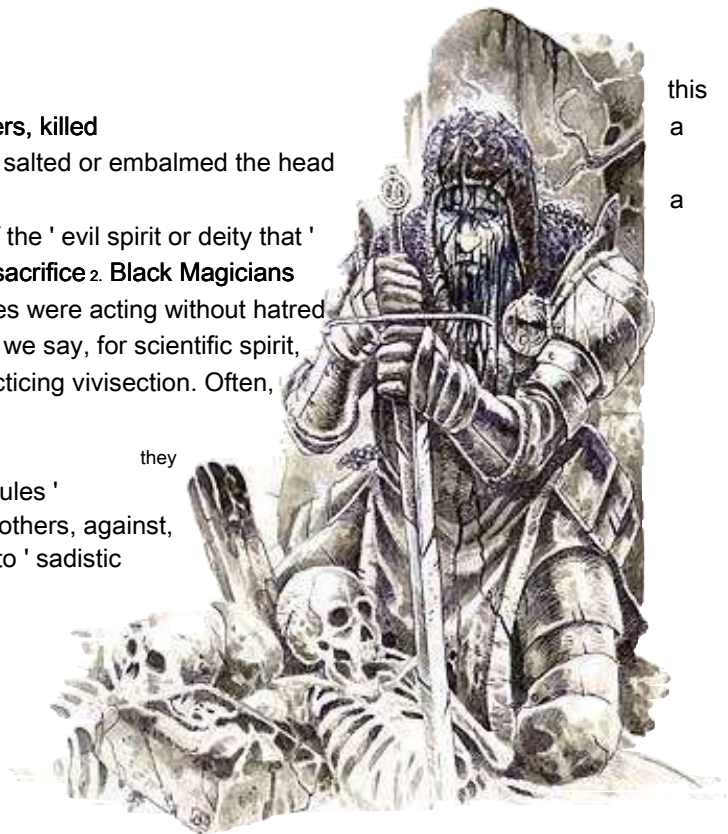
**A**Tfter several years of research, I ' came to write a book collecting the maximum of spells, curses, invocations, rituals, invitations and recipes dealing with all forms of magic and witchcraft. A grimoire is a collection of practical work containing various information about rituals, magical properties of natural objects and the preparation of materials for rituals. A Book of Shadows is a book of rituals of ' incantations and practical work. Once copied by hand at the time of ' initiation, Book of Shadows is aujourd ' hui reproduced by photocopy or typed in some covens. Book of Shadows often however is a personal book ' a mage. This book named *The Grimoire of Morsoth: The Book of the Dead*, is a hybrid of the two models. It is primarily a book of spells, dealing magic taught processes, in most cases, old rituals, but also dealing with my own analyze in some places. This book is specifically devoted to the ' art of necromancy, the ' art of ' evocation of the dead, that ' spiritualism is called nowadays. It goes without saying that ' it is recommended to ' having read the original book of this collection: *The Grimoire of Morsoth: The Book of Shadows*, the same author, for mastered the ' art of magic and know the procedures. It should also read the third part of this series, *The Grimoire of Morsoth: The Necronomicon*, concern the mythical versions of famous grimoire, dealing little necromancy however, but otherwise excellent in the mentality of rituals. Any time there is a warning ... N ' mention anything that you can not dominate; j ' mean - there nothing that can in turn evoke something against you, for what your most powerful formulas would be reduced to nothingness. Contact - you to lower, for fear that large do not want to answer and n ' require you ... Have faith in magic because otherwise nothing that you undertake will work.

# Introduction

**D**ince ancient times, people have been curious or felt the need to ' raise the dead by necromancy (sometimes sciomancie) in mysterious ceremonies and shoot oracles of ' inspection bodies. The Syrians and Hebrews were great necromancers, they watered warm blood a corpse which they were supposed to receive answers on ' future. The Kings ' Israel is also engaged in necromancy: the Bible cites the case of the witch d ' Endor, referring to Saul, the ' shadow of Samuel. Isaiah says that the souls making their presence evoked by " a small voice and by so-called whispered words. " The precious historian and geographer Georges German Horn, aka Hornius, said that the Hebrew word " Nephilim " - giant, shiny, powerful - derives from " nephi " ( corpse) and mean Necromancer. Rather, we Nephilim means powerful, brilliant, clever, c ' is - to - say, magician in the sense that every scientist is a magician for the vulgar. During the Renaissance, which was, " seems - t - it the ' age ' or necromancy " , Charles IX, Henry III, Catherine de Médicis, Jacques VI d ' Scotland had around them witches who practiced

**surgery** <sup>1</sup>. Jews and Syrians, say the chroniclers, killed child, twisting her neck, they cut off his head, salted or embalmed the head and placed it on a metal blade, or plate ' gold, which was engraved the name of the ' evil spirit or deity that ' **they wanted to talk, fared the oracles of that sacrifice** <sup>2</sup>. **Black Magicians** who s ' engaged in these abominable practices were acting without hatred and without conscious perversity only could - we say, for scientific spirit, with the sovereign detachment ' biologist practicing vivisection. Often,

observing the fasts, mortifications and other rules ' asceticism, to make the solemn sacrifice. D ' others, against, s ' engaged fully in the demonology, or even to ' sadistic eroticism <sup>3</sup>.



## The Necromancy

<sup>1</sup> VILD 263.

<sup>2</sup> COLD, Art. " Necromancy "

<sup>3</sup> Source: " The Mysterious Unknown Book " , Robert Charroux Library collection of large Riddles, Paris: Robert Laffond 1969.

## Definitions

**P**rise in its broadest sense it includes several points:

- Communication with the dead so that ' they execute requests.
- L ' use of body parts, bodies or materials related to the death in rituals.
- L ' use of ' energy released during the death of someone ' a or ' animal.
- L ' using death as an ' archetype entity.

Necromancy is a particularly gruesome divinatory technique using cadavers for answers about the future more or less close to the consultant. It is based on the belief that the deceased, free of physical, have the power to reveal the fate necromancer and hidden facts. This is probably one of the most sordid branches of occultism baseness exceeded only by the practice of lethal spells. In fact, in almost every culture, some respect is observed for the remains of his fellows, even those of enemies. The ritual begins with a preparatory week, during which the necromancer and any assistants are surrounded by a macabre atmosphere by wearing clothing and shrouds taken from cemeteries, using votive candles for illumination, and eating black bread unleavened and dog meat (animal who sometimes eats dead bodies). Once completed this first phase, the operator will overnight with the chosen tomb, opens it and, having discovered the coffin to say a magic formula to bring back the spirit of the deceased in his body to revive . To facilitate this, the corpse is taken in part from his home and placed with the head eastwards analogy solar resurrection. They say that if the ritual is done to perfection, the dead respond to questions from the necromancer. At the end, the operator destroyed by cremation, the object of his attentions. There is also another form of necromancy, more suitable for those who do not have access to graves and cemeteries? Aeschylus in "The Persians", provides an example with the episode of the shadow of King Darius. It is in this case a purely technical evocative: the operator through fumigations in sacrifices and invocations recalls on earth the soul of the dead, who answers to his questions. If we look superficially these two methods, one can find a similarity with some type of spiritualism, but it is only a passing impression. Looking more closely at these practices, we can realize that the discipline of s œ urs Fox is intellectual, aristocratic and less profane than any ritual of necromancy <sup>4</sup>.

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<sup>4</sup> Source: The big book of the occult sciences (Laura Tuan)

## The communication with the dead so that they run our requests

**I**n the need to distinguish between Spiritualism and mediumship with this form of communication. While the first two officiating plays a passive receiver and best ask questions. The necromancer followed develop a relationship with one or more spirits who become its "working spirits". It's a complex relationship where the necromancer advise the spirit to the help evolve in its plane and the spirit in turn will help the necromancer to the best of his abilities. We must not forget that the spirit of the dead is not more intelligent than the living person. At death there is no great revelation. Often, the necromancer must learn to mind that he wants it - it does. This can be very frustrating. For against, over time it develops a special relationship between the two and this can be very rewarding. This can be summarized by saying that it's to establish a relationship of deal between two parties so that it is as profitable as possible for each of them.

## Use of body parts, bodies or materials connected to the death

**C**eremonial material is used as a component in various ritual energy charge that they possess and / or generate. These may act of cemetery land of bones, ash, skin, blood, coffin wood, etc. Often the sight of a human corpse will trigger a stronger reaction than that of a dead animal. The body will be used to trigger this reaction which is then piped to the goal. By cons, there is a form of inherent energy to body or equipment used in the same way as enclosed in a stone, a branch, etc. This energy also can be used during the ritual.

## use of energy released during the death of someone or of animal

**The** fact of dying releases a certain quantity and quality of energy, depending upon death. It is probably what explains the use of magic in sacrifice. You have to know which method to use in order to achieve the desired result. A rapid and violent death, such as murder, releases a lot of energy. This is often negative since the victim is not consent. It is what explains that the scene of executions are charged places. The residual energy is very strong and negative, making it of a great place for invocation of demons. By tale a slow and gentle death or desired, for example after a long illness, releases very little energy but of high quality. Ideal for compassionate type of rituals.



According to the Cathars, put the death four days to separate from the physical body. The perfect then had to attend praying to facilitate the passage of the soul<sup>5</sup>.

## Using death as an ' archetype or entity

**The** a death is surely one of the oldest archetypes of ' humanity. Since the ' man thinks so long ago an immense power behind it - it. Very few think of the ' use it directly. The ' archetype is used in the same way as any other mother, father, justice, etc. The ' entity may also be used, but more delicate way. It s ' acts of ' a thinking with his principles, and other preferences. It works more like an invocation or evocation. Often used to increase his knowledge of the realm of the dead all knowledge in general.

## The goals of Necromancy

**I**s are little different from those of magic in general. Like that - one, necromancy n ' is neither black nor white, but neutral. It all depends on the will who ' drives. It can be used to increase personal power, refining our perception of the world, helping others and oneself - even etc. In fact necromancy n ' is that ' one of the many trails available to the researcher of the ' occult. It n ' is not very popular and has a bad reputation, because death and the relationship with the dead has always been something delicate. Yet it is possible to ' be a great necromancer without desecrating grave or psychopathic murderer either! It's all about measurement.

Necromancy involves magic elements evocative and invocative, some notions of protection and knowledge of the various plans and packages. For these reasons and many others, some basic knowledge of magic is required before practicing necromancy. The future necromancer is also very well known. Necromancy is a specialization. To practice this art, there must first be a magician, and we must believe in magic, otherwise you will lose everything she gave you, and you will suffer in consequence. Necromancy is an occult art always associated with Satanism, this art began to exist the day the man discovered he had a mind, it is to appeal to the dead to know the future, basically, the body a hanged replaces the crystal ball. But necromancers practices are often softer, practicing every day, simply owning an object that belonged to someone who died and we saw live, but you also have a will of crazy. To accurately know the future of a family, some necromancers dressed in the clothes of the deceased, having dug up, they cut it and read from Enochian<sup>6</sup> or with German runes - Celtic, according to the places sacred texts and sometimes they improvised, but this is not necessarily required, it is quite sure sides of a death having cut his eyelids and look into eyes until specific images come then.

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<sup>5</sup> The medicine believes today that the brain retains activity for four days after clinical death.

<sup>6</sup> Enochian: Language Satanists, for ceremonies.

## Necromancy: The craft of raising death

**NOT** necromancy is a form of divination (fortune-telling by using things) by using the dead. It belongs to the voodoo religion and is a form of black magic Practiced by witches and magicians. Nowadays there are only a very FEW people Who practice it and Those Who do-have a bad reputation. Most magicians Say That necromancy is evil and That It has absolutely no purpose. For necromancers death is the eternal blessing. They believe That They Will Die When They go to Their god Elan. Necromancers want to be close to the dead so Sometimes They even live at abandoned graveyards and steal corpses.

Necromancy has it's roots in Many Sources Such As astral magick, Muslim mysticism, Hebrew traditions and christianity. A classic case of Necromancy is the witch of Endor. In the Bible book 1 Samael 28, she calls upon the spirit of the prophet death Samael Who Predicts Then the dead of Paul. Necromancy is a Greek word meaning 'dead' and 'divination'. There are 2 forms of necromancy: divination with ghosts and divination with corpses. The Necromancer used the help of Powerful spirits When He raised a dead person for His Own protection and to put His Will on the person he raised. This Is What Makes necromancy so dangerous Because Sometimes The spirit Could take possession de son medium.

Necromancy comes from Persia, Greece and Rome. It was the MOST Practiced During the Middle Ages Because it really Flourished When the catholic church Said It was forbidden to practice necromancy. It was regarded as an act of witchcraft and a lot of necromancers Were hanged or burned. But the Truth Is That necromancy HAS nothing to do with summoning devils and demons. Necromancers just call the spirits of dead people to predict the future. They believe That ounce HAS person died he no experiences along the Limits of an earthly body and he is reliable to look in the past and future and can get information That mortals can not.

**Prophesying by calling up the dead, as the Witch of Endor called Expired up Samuel ( / *Samuel* xxviii, 7 ff.) Also the Art of Magic Generally, the Black Art. Conjuring up the dead for divination or other practical purposes. An ancient time This Was Believed to be feasible Among Many peoples. An Homer's Odyssey is the shade of Tiresias Brought up and Consulted by Odysseus; in the Old Testament or Hebrew Bible, Paul consults the witch, or medium, of Endor in order to speak to the spirit of Samuel. Numerous accounts of necromancy Were written During the Middle Ages and later. The modern equivalent is spiritualism.**

The sorcerer Would stand in a magic circle, a small area marked out as a place of refuge. Commonly it consisted of two or more concentric circles with a magical golden shape sign in the middle. It was Believed That to sit or stand dans le center of the circle Was a protection contre being white the carried away by demons while communicating with Them.

Necromancy is the act of conjuring the dead for divination. It dates back to Persia, Greece and Rome, and in the Middle Ages Was Widely Practiced by magicians, sorcerers, and witches. It was Condemned by the Catholic Church as "the agency of evil spirits" and in Elizabethan England Was outlawed by the Witchcraft Act of 1604.

Necromancy is not to be confused with conjuring devils or demons for help. Necromancy is the seeking of the spirits of the dead. The spirits are Sought They Because, being white without physical bodies, are no skirt limited by the earthly plane. Therefore, it is thought thesis spirits-have access to information of the past and future qui is not available to the livingroom. It has-been used to help find sunken gold buried treasure, and whether or not a person Was Murdered or died from other causes.

The practice of necromancy has-been by Compared to Some modern gold Practiced mediumistic spiritualism. Many Consider It was dangerous and repugnant practice. Dangerous Because It is Alleged That When Some spirits take control of the medium They Are Reluctant to release Their Control for Some Time.

Necromancy is not Practiced in Neo-Pagan Witchcraft, aim it is Practiced in Voodoo. There are two kinds of necromancy Noted: the raising of the corpse Itself, and The Most common kind, the conjuring gold summoning of the spirit of the corpse.

# Derivatives Necromancy

**The** has Necromancy is divination with the dead or ' evocation of those - one. However, there are derivatives of this art, and although specific terms determine. Please note that the terms are given in English.

- Anthropomancy: Divination the entrails of dead bodies;
- Liewiglunga: Magic of the body.
- necromancy: Evocation of the dead.
- Nigromancy: Magic, black art.
- Sciomancy: Divination shades (shades) of the dead
- spiritism: Studies of ' at - beyond (modern necromancy)

## Anthropomancie

**The** ' Anthropomancie is to read the ' future in the entrails of ' a still warm corpse dissection and ' study of entrails ' animals or ' sacrificed humans. The ' anthropomancie, or inspection of the entrails of ' man, is a branch of necromancy, according to Herodotus. Ménélas resorted to this method<sup>7</sup>. C ' is a divination of asking the ' future people that ' being murdered: the paroxysm of terror in which they are giving them that power. Only restriction, they manage to guess that the ' immediate future. **English:** Anthropomancy.

## Liewiglunga

**The** a magic body, casting the dead.

## Nécymancie

**The** has nécymancie is the term to mean divination from reanimated corpse or demons. C ' is a mixture of necromancy and Démonomancie or ' art d ' evoke the demons Goétie to predict the future. It is said that art is the term when a wizard invokes Lucifer. **English:** Necymancy.

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<sup>7</sup> DENS, 35, 36.

## Négromancie

**The** has négromancie was a term commonly used to refer to very dark necromancers. C ' is ' the ' black art " of necromancy. **English:** Nigromancy.

## Sciomancie, Skiomancie or Sciamancie

**C** ' Is consultation shadows to predict ' future. C ' is a branch of Nécyomancie. Divination with the spirits of the dead. This divination employed a spiritualist guide, often practiced by Channelers. **English:** Sciomancy, Skiomancy and Sciamancy.

## spiritism

**The** e spiritualism is the modern name of necromancy. Its purpose is communication with the dead, and the ' study of the spirits. **English:** Spiritism.

# Necromancers

## Where do the Necromancers

**The** e necromancer as seen in RPGs has multiple roots. As such, it is a cluster of practices and beliefs from all over, including

voodoo, practices  
necrophiliac ancient, of the studies  
Morphological Middle - age and, why not, the  
Resurrection of Christ. The first Western concept  
back to life (no reincarnation) takes its source in the  
Bible, when Jesus died on the Cross, came during a  
time with his family. This idea probably comes from  
the fact that the Christian religion brought the fear of  
death. Although the survival instinct is something  
innate,

the  
beliefs surrounding us from childhood to make us  
fear the - beyond. But we are the only civilization in  
this case. Therefore, the religious looming ban on  
dead naturally pushed men to transgress. Roger  
Bacon Victor Frankenstein, via Leonardo da Vinci,  
there were many reasons that passed men to disturb  
the peace of the dead, alchemy, the anatomical study  
or medicine. All were assigned by the sorcery of  
church and gave the bad image that we know,

experiences  
glaucous of unscrupulous men on the poor  
emaciated unable therefore more sleep. In this,  
all the  
religions agree, it is sacrilege not to grant the dead  
eternal rest or access to a world of their own. Also

old were they going to build cities for the dead, cemeteries.



In mythology the king of Thebes, Creon was punished by the gods of affliction for refusing to give a decent burial to the invaders led by Polynices, one of the son of Oedipus. So we see that if the Ancients (Egyptian, Greek, Indian, ...) only saw death as sad for those who mourned his victims, they do not consider unless touching them was an abomination. Despite this, many people were using and still use morbid practice on cadavers. According to Freud, the ancestral tribe killed annually patriarch before eating. Similarly, voodoo traditions use a drug with symptoms of death or motor ataxia. Yet another example. In shamanic religious tradition, the Indians thought they could communicate with the dead, the latter having no incarnation in ethereal form, like ghosts. I think all these phenomena explain the necromancer as we imagine.

Necromancy is a form of specialization of the black arts. In other words, we do s ' not improvise necromancer. Some skills are required. This article will attempt to answer these questions and you will be - be to see where you are and if you can make a good necromancer. A good fan should know face the consequences of his actions, he must have some interest in ' learning and skills to that - it. He must be patient, have confidence and be voluntary. It must above all want to know. Indeed, anyone who wants to, but does not know to want, will never become a good follower. Wanting n ' is not desire: desire clears the will, desire without will destroy any œ out magic. Most practitioners are lonely people. You have to be alone. Self-knowledge and mastery will vest through personal effort, nobody can do it for you. If you do not work you do ' get anywhere. The necromancer working with the dead and with death. They need to know impose his will not be manipulated. He must master in order not to be controlled and must exercise discretion not to " be fooled " . The dead and the souls are not more intelligent than they were during the lifetime of the person. We must therefore carefully choose with whom we work. For the same reason, unless to meet a particularly altruistic soul nothing n ' is free. It is also possible that you have to teach what you want the deceased to do for you.

By cons, in terms of spiritualism beware: a good medium is rarely a good necromancer. These are passive people n ' have no difficulty s ' forget. Rather, they are used by the souls and ' assistance. Necromancer It should, instead, try to " negotiate " with the souls and get that ' he wants. It is therefore far from ' be passive.

## Qualities of 'good' Necromancer

**S**i you answer yes to the majority of questions then you probably have a predisposition to necromancy.

- Find - you Yes - ja easy to use?
- Get some - you useful information?
- Is - what ' spirit ' a deceased communicates (previously communicated) with you?
- Do - you ever seen a ghost?
- Accept - you death as part of life?
- Are - you in the ' home near ' a corpse?
- Do - you a sense of ' gallows humor?
- See someone ' a terminally ill or seriously injured affects you - t - it unduly?
- Are - you indifferent to injuries and / or minor cuts on your body?
- You feel - you comfortable in the presence of death?
- Do - you ever seen someone ' a die?
- Accept - you as fact the theory of reincarnation?
- Do - you ever been exposed to near death?
- Do - you have an imaginary friend?
- You have - t - you already said that you do not take life seriously enough?
- If you're a woman - you ever had dreams realistic enough to wake you up after an orgasm?

## Who here the Necromancers?

**T**he underworld clerical practicing the art of Demonic Magic in Medieval Europe Flourished under the church's absolute condemnation. Necromancers Summoned spirits, devils and demons, and LED hidden lives of black magic. The Fifteenth century woodcut to the left is a warning contre sorcery. The Dominican Inquisitor Nicholas Eymericus, wrote Many of the books on necromancy He Had Confiscated from the sorcerers himself. Books That Dealt with all kinds of forbidden magic. He Recounts, In His Directory for Inquisitors, That Such necromantic magic included Baptizing images, summoning spirits, Invoking unfamiliar names, mixing names of angels and demons, fumigating the head of a dead person, casting salts on fire and burning bodies of animals and birds .

Manuscripts with instructions of the art-have survived, margin note indicating indication Often a Particular practitioner's preferences. The Munich Manual of Demonic Magic, dating from the Fifteenth century and written in Latin, is a complex and detailed guide to necromancy. This handbook, qui Was probably authored and owned by a member of the clergy, Gives instructions Almost every page is for conjuring demons with magic circles and other means clustering, commanding em ounce They Have Appeared, and dismissing Them When Their work is done. Substantial passages from Christian ritual are used in the book, as well as new verses modeled after-Those of the Church. Spells include How to become invisible, how to obtenir the love of a woman, and how to arouse hatred entre two friends.



Necromancy Has Its Roots in Many sources, Including Muslim mysticism and Hebrew traditions, the ritual of Christianity, and astral magic. Using rituals of exorcism, the necromancer Would command devils and demons by the power of the holy names of persons. The necromancer used the divine power of God to His aid in control of demons, and pour augmenter His Own demonic powers. The inquisitor Justice of the late medieval period saw real and imagined sorcerers imprisoned, tortured, burned and drowned. Common folk using no sorcery, magic natural goal Perhaps Such As herbalism gold divinations and accusé Were Executed as Readily and as sensationally as admis necromancers. Mass Prosecutions Were Begun, and trials est devenu hysterical witch hunts with sweeping Many victims.

## Necromancers and the ' Inquisition

Insensiblement, those healers who knew the virtues of plants, which sewed potions of ' love and talismans, reciting short invocations to the holy miracle-workers, were suspected - not without reason, often - to ' be *fattucchieres* respected as much as fear. The territories n ' were not so tight. Some practices of necromancy had infiltrated the popular magic, and more ' a fattucchiera boasted of possessing a demon forced into a ring or a vial of ' invoke a mirror to guess the ' future. For inquisitors judges, doubt n ' was not allowed: magicians claiming the Hermetic tradition, necromancers and sorcerers were fattucchiere. The judges were reinforced in their conviction by legends who ranged at around Benevento, near d ' a famous walnut Sabbath held on or in the area of Flégréens fields, north of Naples, region, with ' den the Sibyl at Cumae or ' entrance to the Underworld Lake Averno, had kept a strong hellish connotations. Also, as elsewhere in Europe, s ' were - he set to multiply trial from 1580. In vain, however. Despite the initial attempts, they had to give to admit the accused which was the c œ heart of demonological myth: participation in Sabbath. Nothing ' was foreign to the ' ideology of hermetic magic and demonic. The ' continuous good Inquisition in the seventeenth century to continue that ' she saw as " superstition " , but " Southern Italy never knew the stakes.

In France, sorcerers, diviners, healers and anyone contacting the occult forces are equated with witches. The singularity of France and neighboring regions plagued demonic witchcraft lies in the fact that all the magical beliefs were systematically reduced to demonological model. There were in the country of soothsayers that everyone would see to know the ' future or find a loved one or a lost object, healers and ' other empirical rural society which was much needed in the ' absence of any medical supervision. These women were often accused of ' being witches and more ' one ends at the stake, arguing that the cure that procedures ' they used them had been taught by the Devil and that ' they could just as well use them to throw Hex. In the cities, too, there was no lack of ' intellectuals and priests, enthusiasts ' astrology and ' alchemy, dreaming of finding hidden treasures thanks to the spirits forced that ' they mentioned. Often these necromancers ended up in court and paid with their lives their demiurgic dreams.

Learned magic n ' is not spared. Intellectuals before the courts. This is less well known because of historical research s ' is more interested in rural witchcraft. But we have clues to the dissemination of scholarly magic. Between 1565 and 1640 the Parliament of Paris ruled hundred ten thousand - nine people accused of witchcraft. C ' was, most of the time, trials of ' call for death sentences issued by local courts. The spring of Parliament was considerable SINCE ' it covered roughly a third of the kingdom. The litigants pursuing appeals aware of their rights. They generally lived in the cities and had a higher social and cultural level. C ' is why more than half of ' them were men, while the population of women in rural witchcraft exceeded throughout the four - twenty percent. These men appealed for clemency parliamentarians were certainly wizards, necromancers who in Spain or Italy, n ' have not risked their lives going



in a court of ' Inquisition. The parliament of Paris was, rightly renowned for its restraint in witchcraft. This did ' not prevent d ' send more ' a hundred of these callers to the stake.

Very practiced in the late Middle Ages, necromancy was to show the dead or, failing that, to unearth their dead bodies to engage in d ' strange operations.

# History of Necromancy

**The** has necromancy is an ancient art that has changed very little before the middle ages. Especially practiced by men and religious figures, often condemned, necromancy is much more akin to high magic to witchcraft. Very often, it may serve to bewitch educated people, used for political purposes. She had enough to worry the authorities. Necromancy origin probably ancient funeral rites, as the ancient Greeks believed in the presence of shadows or spirits of the dead, among them. What could be simpler, then, than to invoke in order to answer our questions? This usage was admitted Bachelor and use the time since Homeric Homer in the Odyssey, Odysseus is evoking the shade Tiresias. There are other examples in ancient literature as the Ortoossa episode evoking King Darius in The Persians Ochille and that of Gilgamesh, the Babylonian, bringing back his faithful friend Enkidu. She was also admitted in Imperial Rome where they practiced the evocation of spirits.

By cons, it was banned early in Hebrew, first by Moses formally condemned in the Act and then by Solomon drove out all necromancers and other practitioners of the magical arts of the country. Shortly after Jesus - Christ, Tertullian (160 - 240) condemns magicians who appear ghosts and dishonor the souls of the deceased by their jugglery quack, they operate, for fun, all my wonders. "Towards the end of the Middle Ages, necromancy slightly changed direction. The evocation of the dead for divination, it was then associated with demonology and black magic . It is because the people of that time often called the science "négromancie" from the Latin "Niger" which means black. this term therefore ends up in black magic phrase to finally be equated with demonic magic. It may - be the explanation of necromancy schools installed, away from prying eyes, in caves located in Salamanca, Seville and Toledo.



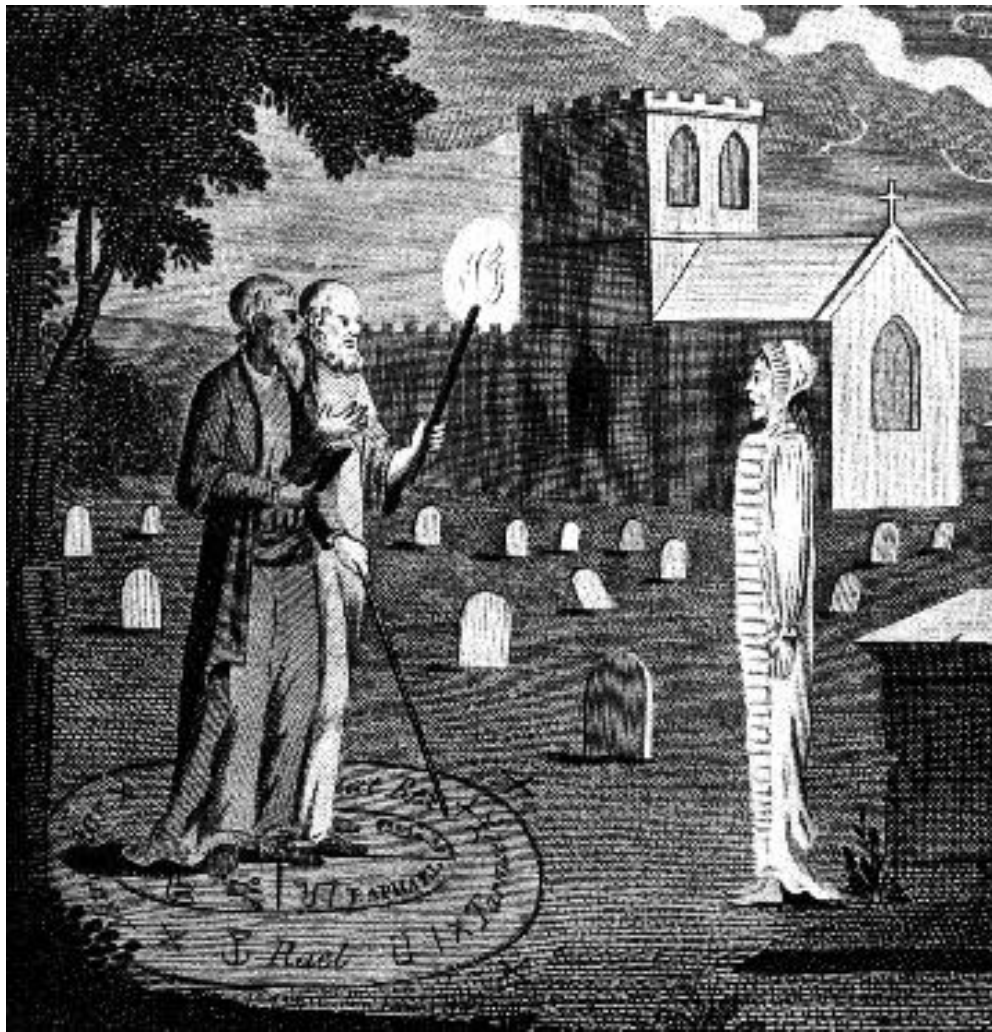
In 1856, the Holy Office condemned the nascent spiritualism: " when we think the soul of the dead, receiving their answers, discovering unknown or distant things. " On June 1, 1917 the Holy Office does not " take part, either medium or without medium, using or not hypnotism, interviews or spiritual manifestations, even with an honest and pious appearance, either one questions the souls or spirits, whether we listen to the answers given, whether we merely observe that even protest tacitly or explicitly that we do not want to have any relationship with evil spirits. " In the Middle Ages, necromancers were struck banned from the Church. However, practices retained credit upwind of the masses. In fact, most evidence suggests that necromancers were members of the lower clergy ordained in the lower orders (exorcist

for example) or brothers and Monks. These ecclesiastical Latin had knowledge required to recite incantations contained in the tomes and knew how to practice the rites of exorcism. In this way, the ecclesiastical authorities who considered the supposed witches were sensitized to the realities and dangers of demonic magic, following that necromancers were among them. The case Jubertus Regensburg which, in 1437, confessed having served for more than ten years in Munich, a powerful priest who practiced necromancy and had a book on this subject, illustrates these facts.

**Several trials for necromancy that took place in the early XIV<sup>e</sup> century had political implications. For example, in 1316 John XXII ascended to the papacy and became obsessed with the danger necromancers accounted for Christianity in general, and for him in particular. In 1317, Bishop Hugues Géraud Cahors ends at the stake for having plotted tale Pope John XXII and have wanted to kill him using images of wax. In 1320, one of the cardinal John XXII ordered the papal inquisitors to find the perpetrators of such practices and, six years later, the pontiff issued the Super illius specula bubble in which he deplored the development of such magic and ordered destruction magic manuals. A new access public concern dawned on necromancy, at the end of XIV<sup>e</sup>**

century and early XV. Thus, more than a necromancer was accused of responsibility in the beginning or worsening of the Madness of King Charles of France VX.

**Around 1400, necromancy became in focus and concern among theologians, even at the beginning of XIV<sup>e</sup> century.** In 1440, Gilles de Rais was tried for necromancy, after a distinguished career in the army the King of France of the service. The money burning her fingers, Gilles de Rais, out of resources, had turned to alchemy in hopes of regaining his wealth. He had hired necromancers to ward off demons and help him find a treasure. This discipline was so well in the walls in 1520, a comedy was written on this subject. The necromancer [It negromante] five-act play written in verse by Aristotle and presented in 1530 in Ferrara. The main character, Master Fachelino, is a charlatan whose trickery was finally unmasked. In this comedy of intrigue appears already studying the nature of satire. Later, in 1585, Pope Sixtus - Huint in its constitution and terrea Coeli Creator condemns those who seek to make contact with the dead by necromancy. Around the same time, the famous Edward Kelly was a necromancer who has exercised such an influence on Dr John Dee learned that left England with him in search of occult or alchemical adventures. Kelly died in 1597 while trying to escape from prison. The Doctor Dee returned to his homeland and wrote his memoirs which were published in 1659 under the draw: A true and faithful account of what happened during the years between the Doctor Dee and some spirits. Nothing he does not speak of necromantic experiments in this œ out, we know that he and Kelly had raised the dead in a remote cemetery. Three old engravings show the two men clamped a story the other in the magic circle. Kelly holds the magic wand and read the black book while John Dee brandishes a torch in the disturbing glow.



Necromancers boasted power, by formulas of ' evocation of magic words, forcing the dead to return to earth, to s ' y show, to answer questions that ' they asked them. - Necromancy seems to have been practiced by the Hebrews, for Moses expressly forbids. Among the Greeks, necromancy is also very old. In ' *Odyssey*,

Homer represents Odysseus invoking the ' shadow of Tiresias. Necromancy was performed in temples by priests or ' other religious figures. Thessaly, were employed magical practices. In Rome, the ceremony of ' evocation of spirits, such that ' it is described in the *Pharsalia* Lucan, is a mixture of ' profanity, dementia and ' horror. Later, mystical neo - Platonic the ' admired as a way to know the ' future. Finally, in the Middle Ages, necromancers played a big role. Hit convictions of ' Church, however, retained their practical credit among the masses. Today ' hui again, the belief in the possibility of ' evoke the souls of the dead and converse with them is found among spiritualists <sup>8</sup>.

Today we find this art under the name of spiritualism when simply call up the dead for divination as everything related to evocation of demons is classified specifically demonology and black magic. We therefore find no work dealing specifically with necromancy as practiced in the Middle Ages.

<sup>8</sup> Source of this paragraph: " Encyclopedic Dictionary Quillet " , Librairie Aristide Quillet, Paris, 1953.

# The necromancy Schools

While that ' expressly forbidden by the Bible, it existed in the Middle Ages of " Public Schools necromancy " in caves located in Seville, Toledo and Salamanca. The necromancer is practiced since Antiquity in these secret schools of necromancy who provided their teaching to the bottom of these caves, but this was mostly in the Renaissance that ' it was his best swing. These three cities are all located in the country ' Spain. With an area of 499,000 km2, the Kingdom of ' Spain has more than 39.6 million. The official language is the ' Spanish course. It seems that the three special schools in necromancy have also offered their service in that language, which leads us to thinking that old necromancers, most able to practice this art, spoke Spanish. The - against a closer view of the three cities concerned.



## Salamanca

**E** No Spanish **Salamanca**.

City of Spain (Castilla - Leon), head - of province, on the Tormes; 163,400 inhabitants.

## Seville

**E** No Spanish **Sevilla**.

Spanish city, capital of Andalusia, on the left bank of the Guadalquivir, which separates it from its famous suburb of Triana; 678,902 people (Sevilla).

## Toledo

**E** No Spanish **Toledo**.

Spanish city, capital of Castilla - La Mancha, the Tagus River; 58,391 inhabitants (Toledans).

# An Introductory Guide to Practical necromancy

Spirits of the dead are no more wise When They are dead than They Were When They Were Alive! He do not gain great knowledge simply through the process of dying. The dead avez la même beliefs and prejudices They Held When They Were Alive. Death does not change except for spirits Bringing a slight change in perspective. Even The Most dead skeptical will believe in an existence after death. Spirits can travel around rural Their city or neighborhood without being white seen by MOST people. Most spirits have some Ability to see into the future, usually only goal along the line of probability. Low spirits can see far, and how Clearly They Can see, is a matter for individual spirits. Most spirits are not good at seeing Either very far, very Clearly seeing gold. Many spirits are great braggarts, and will play tricks on people vicious Who can communicate with Them goal Who are credulous. Many of These gravement deluded people ascribe great powers to the trickster spirits Who are prey em.

It is not enough just to touch spirits; it takes a great deal of time to find out if They Can Provide Useful Information With Any you. Most spirits am ready to do so. It is beyond Their ability. Most spirits can not perform magic Either, much less do all of the wonderful Things That Many of Them They will tell you con do When You touch 'em. Working with the dead can be Rather tricky business. The Ability to speak with the dead must first be Developed before you can work with 'em successfully. If you do not-have this Ability, you will make no progress with this form of Magic. Magic Worked with spirits is a Very powerful and worthwhile form of magical practice if you-have the ability. By your tendencies, toughs, and feelings sccm a bit morbid to MOST people, you May-have a natural bent for this form of magical practice. If this is the case, you will probably find That will be a great deal Easier To practice than ceremonial magic. You will also find necromancy That is good deal for More Powerful MOST practical work. People Who Would like to begin in necromancy must begin by working With Their ancestors. Follow The Following program and you May Find That you will have some response from your ancestors. These spirits will Attract Some Other spirits Who May be your working spirit. You shoulds not seek a verbal response, as you May-have a response only as a favorable currency in your life. It est aussi quite possible, That You will-have no response at all.

First: Obtain a detailed list as you can of your ancestors. You shoulds attempt to learn as much as you can about 'em, and find out now They Were connected by ties of friendship and common interests. Pick two or three ancestors Who Either you-have has pictures of gold can obtenir has pictures of. These shoulds be ancestors from this list. These are the ancestors with Whom you will work. Second: It shoulds least every week you light a candle To Each of Them, a small birthday candle will do, and ask 'em for help and guidance in your life. After you do this you shoulds up a glass of cold water in front of Each of the pictures, one glass For Each picture, and thank Them for Their support in your life. Third: Keep doing this Each week for at least six months; it usually takes long to That begin to make any kind of real touch. In the Meantime, if you think you hear your

ancestors speaking to you AVOID talking to 'em. Just keep making the offerings and asking for help and guidance in your life and Thanking Them for the help and guidance They Are you giving. The reason you are speaking to Avoiding Them est que le voices you hear are probably May trickster spirits, and not your ancestors at all. DESPITE Any belief you May-have That You can tell the difference, you will not be ble to do so. Do just ignore the voices and keep making the offerings. After a year or so you will probably find That You are Beginning to get inspirations from Good Spirits thesis. The proof of this Is That your life is now running in a more smooth Manner, with less trauma. If it is not, you May make the offerings less frequently, or discontinuous Even em.

## Translation

**The** are dead spirits are wiser when they died when they were alive. They do not earn great knowledge simply by the process of death. The dead have the same belief and the same prejudices they held when they were alive. Death does not change the minds except qu'elle brings a slight change of perspective. Even the most skeptical men believe in l'existence after death. Spirits can be lapped around their former homes without being seen by most people. Most minds have the ability to see into the future, and usually only a few - some of them follow the line of probability. Low extraction spirits can see, and How clearly see - it is a subject to various spiritualists. Most spirits are not good to see very far or see very clear. Many spirits are very cruel, and will play the wicked turns to people who can communicate with them and who are gullible. Many of these people "bewitched" attribute beneficial effects to these spirits who then attack. When you have the better of this in mind, it is time to find out if you can provide any useful information. Most good spirits can not do so. It is - beyond their capabilities. Most minds can not perform magic and are not much less wonderful things that many of them will tell you they do when you get in touch with them. Working with the dead can be rather risk. The ability to speak with the dead must first be developed before you can work with them successfully. If you do not have these capabilities, or do any progress with this form of divination. The practice divination with spirits is a very powerful form of magic and good practice if you have the required capabilities. If your tendencies, your tastes, and feelings seem morbid to most people, you will have a normal style in this form of magical practice. If this is the case, you'll probably find qu'elle (necromancy) will be much easier to perform than ceremonial magic. You will also find that necromancy is a more powerful and practical case for work everyday. Anyone wishing to engage in necromancy should start working by his ancestors. Follow this program and you will find that you almost always get a response from your ancestors. These spirits will attract d' others may be your allies. You should not look for a verbal response, because it could only manifest itself as a favorable (or unfavorable) change in your life. It is also quite possible that you have no answer. First get as detailed a list as possible of your ancestors. Try to learn as much as possible about them, and visit the places where they lived. Select two or three ancestors you images or objects. those -



These should be the ancestors of your list. These are the ancestors with whom you work. Second, at least weekly, you will light a candle for each of them, a small birthday candle will do, and request their help and advice in your life. After you have done this you will need to place a glass of cold water before each image, and thank them for their help in your life. Thirdly keep doing this every week for at least six months; it usually takes long enough to begin to establish real contact. Meanwhile, if you hear your ancestors you talk avoid answering them. Continue by making offers and asking for help and advice in your life and thanking them for the help and advice you give qu'ails. The reason to avoid talking to them is that the voices you can hear are probably evil spirits, not your ancestors. Despite what you think, you can not tell the difference. Just ignore the voices and keep doing the deals. After a year and you will probably find that you start to get good inspirations of these spirits. The proof of this is that your life now works in a more gently, with less trauma.

# A Necromantic Incident

Guinn Williams by

## Introduction

**A**T s September 22, 1824 Approached Joseph Smith Jr. must have Suffered growing anxiety. He Had Waited a full year to atone for the blunder of a year before When He Had thoughtlessly set aside the golden plates to see if There Was Any More treasure to be found. At That Time the spirit being white Joseph Told That he Could Have the flat The Following year if he Brought His older brother Alvin with \_him\_. Evidently Reviews This was a vote of no confidence Regarding the reliability and worthiness of Joseph alone. Goal Was worse yet to come. Alvin died in November of 1823 and in the 1824 hearing Joseph Had to carry to Moroni alone again. Several sources Cited by professor

D. Michael Quinn quoted Smith as telling em que la messages he received from the spirit personage WAS, in effect: ". Without your dead brother, Alvin, you can not<sup>9</sup>

One can imagine Joseph's frame of mind as he turned Toward home. His prospects Were ebbing, purpose All was not yet lost. The single context of the quest for the platform allowed for Substituting a talisman of wretched body parts from the corpse of a dead man as a stand in for the man himself. Only seven days later a strange instruction Appeared in the local newspaper, the Wayne Sentinel:

**TO THE PUBLIC;** Whereas carry-have-been industriously put in traffic That my son, Alvin, has-been removed from the place de son interment and dissected; qui carry every person possessed of human sensibility must know are Peculiarly Calculated to harrow up the mind of a relative and deeply wound the feelings of relationships, I, with Reviews some of my neighbors this morning repaired to the grave, and Removing the earth, found the body qui HAD beens not disturbed. This method is taken for the purpose of satisfying the minds of Those Who could-have it in circulation, That It is earnestly requested That They Would desist from there; and That it is Believed by Some That They Have beens stimulated more by desire to injure the reputation of some persons than by philanthropy has for the peace and welfare of myself and friends. (Signed) Joseph Smith Palmyra, September25, 1824<sup>10</sup>

The elder Smith Was Denying That HAD beens Alvin's body exhumed and "dissected" and he purported To Prove this by digging up the body and Examining it. The statement rumor mongers and scolded Asked for an end to the affair. Purpose Smith Sr.'s statement is misleading, to say the least. The first clause infers Alvin That Was rumored to be the victim of grave robbers Who stole corpses to sell to medical schools: New York state HAD Passed a law in 1813 ( "... removed from the place de son interment and dissected.") to stop That practice and Reviews some of the precise language of the statute Was evoked by Smith Sr.<sup>11</sup> Purpose Those Who stole corpses for profit used only fresh bodies. A body buried in the earth ten months Previously That HAD Passed through the dampness of

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<sup>9</sup> D. Michael Quinn, *Mormonism EARLY AND THE MAGIC WORLD VIEW*, 1987 p.136.

<sup>10</sup> Fawn Brodie, *NO MAN KNOWS MY HISTORY*, 2nd ea. 1971, p.28.

<sup>11</sup> Statute Passed by the 36th session of the state legislature NY, (1813), Chapter CXXIV, "And Act to prevent prevention digging up and Removing dead bodies for the purpose of dissection."

Then the winter and heat of summer Obviously Would not Qualify. The outcome Was a red herring. Smith's statement Suggests the incident Was avocation at himself: "... Peculiarly Calculated to harrow up the mind of a parent." He closed with a plea for "philanthropy for the peace and welfare of myself and friends." These sentences make Smith Sr. the center of focus-a sympathetic picture of an anguished parents-when he himself Knew This Was not true. The rumor-mongers Were Referred to all gossiping about Joseph Jr., not Joseph Sr. These separate bit of deception make it easier to doubt Smith Sr.'s release of what happened there or about September 25. Ironically, the statement inadvertency supplies information about what truly happened, qui Will Be Revealed in this paper.

## background

**T**he statement Refers to Joseph Jr. Briefly and in The Most elliptical way available: ( "... desire to injure the reputation of [some persons]"). This infers, very discreetly, That Was Reviews some of the gossip directed contre young Joseph and That Was Certainly true, Given Moroni's requirements. Joseph Jr. Was hand of a group of money diggers Who Were Involved in deeply study occult, occult ritual and Who subscribed to a magic world view. The group's operations started in **1820 with about Smith Sr. and the older Smith sounds forming the core**<sup>12</sup>. **They soon Attracted young men Who Were** neighborhood of like mind. Alvin Was the early leader. Apparently, he first saw the golden plates seer stone In His goal **couldn't break the enchantment and take em**<sup>13</sup>. **Joseph Jr. HAD shown a good deal of promise seeric and when to Alvin lay** dying he implored Joseph Jr. with great passion to continue the project. Lucy Mack Smith, mother of the boys, the dramatic scene Described in her book. She Said That aussi, "Alvin Manifested, if Such Could Be the box, Greater zeal and anxiety **in regard to the Record That HAD beens shown to Joseph, That'any of the rest of the family**<sup>14</sup>." **There Was a spiritual** kinship Existing entre Alvin and Joseph Because of Their common metaphysical gift That Was not this Among the other sounds. Eighteen year old Joseph Jr. Clearly inherited Alvin's mantle as leader of the group as the 1824 hearing with Approached Moroni. Young Joseph Was Talked freely Rather ingenuous and de son aspirations and visions have Regarding treasure seeking. It was His Cohorts Who Knew and family of the upcoming hearing and the requirement to bring Alvin. There is plenty of precedent in occult lore for using a portion of a dead man as a substitute for the living man. This Would APPEAR to be a case of using a talisman - an object magically That Was "charged" by a magician so That It contained the presence of someone or something the magician Wished to influence. Alvin's remains Would Be a talisman all right, the bigger end goal Is That It Would Involve aussi necromancy. Necromancy Refers to invocation of the spirits of the dead, Mainly to obtenir information. Most autorités do not include in this category the genteel gatherings WHERE a medium holds a meeting in a darkened drawing room. Classical necromancy Was an unlawful form of ceremonial magic, Approached with fear and trembling. There are two kinds of necromancy - Evoking the spirit of a dead man through ritual only, and working with the corpse Directly to enliven it to speak. (Actually, the spirit of the departed, qui HAD temporarily returned, Would do the speaking.) Joseph Smith Was Thoroughly versed in the first kind. This is what the audience with Moroni Was all about. Anyone Who wanted to use a portion of Alvin's Corpse That Was "charged" With His spirit Would Necessarily be Involved in the second type.

<sup>12</sup> EDHowe, Mormonism Unveiled; 1834 affidavits of Willard Chase and William Stafford.

<sup>13</sup> Article by John Dart, LOS ANGELES TIMES, 1985.

<sup>14</sup> Lucy Mack Smith, HISTORY OF JOSEPH SMITH BY HIS MOTHER; ed.by Preston Nibley; 1945, p.89.

## Analysis of the statement

**The** and us now examine the claims made in the newspaper statement. The second clause reads, "I, with my neighbors Reviews some of this morning repaired to the grave, and Removing the earth, found the body, qui HAD beens not disturbed." Purpose Smith Sr.'s account does not plausible sccm. Alvin HAD-been buried ten Months Earlier. The gravesite Was probably familiar to a number of Smith's family acquaintances since Alvin died in the prime of young manhood, Seemingly sorely missed. "A vast concourse of people Attended the Obsequies," selon à son mother<sup>15</sup>. **Any sign of tampering have been Nearly year-old grave-have-been detected by Would signs of freshly dug earth.** Even extremely careful work by a ghoul couldn't In addition, grave robbers Were notoriously sloppy. They Worked at night, and you can have Rapidly, sometimes in a frenzy. They Were usually under acute psychological stress. A necromancer Who Hoped to secure a corpse for occult Purposes Was Especially assailed by a feeling of dread compulsive Because He Knew That His purpose flouted all ordinary human mores. Therefore, if Smith Sr. truly Wished to verify That Alvin's remains undisturbed Were he Would Have Had only to examine the gravesite for signs of tampering. If he Went so far as to dig up an undisturbed grave and open the coffin Would he himself create the conditions for the wildest kind of rumor mongering UNLESS the operation Was Carefully handled as a kind of formal inquest. The newspaper notice Was Indeed couched in the stilted language of an inquest goal all substantiation is missing. It tells of the involvement of "some of my neighbors," it does not aim Identify Them further, Even to giving the number Involved. The leaflet Was dated September 25 states and the disinterment eu lieu "this morning," and the user ran every Wednesday in the Wayne Sentinel for six consecutive weeks the aim wording never changed; verification by the neighbors Was never published. Surely neighbors accompagné Who has wronged and outraged father in Such a grim task Would want to the full clearing up of ugly rumors if it all happened the way Joseph Smith Sr. Said It Did. Not giving Their affidavits nullified the value of Their effort like laboring all day for use year And Then not bothering to pick up Their wages. Furthermore, que la instructions ran for six weeks Meant That It Did not put a stop to the rumors. Putting a notice in the newspaper drew Even More Attention to the affair-Unnecessarily, if the grave HAD beens undisturbed. If we accept Smith's statement at face value share Seems His hysterical, more Likely to raise suspicion and draw additional attention to Rather than diminish it. Moreover, where is Joseph Jr.'s hand in the statement? Obviously, He Was the one under suspicion of opening the grave Because of the requirements of Moroni. Apparently, He Did Not Even Accompany His Father and the neighbors on the purported investigative visit to the grave. Did Joseph Sr. Joseph Jr. Even ask about the rumors before the opening of the grave? If Joseph Jr. denied the allegations Then Was the father so lacking confidence in the denial That he Decided to check for himself? If the father and son Were of one mind in cleaning up the rumors They shoulds-have ACTED together, gone to the gravesite together, and joined Issued statement. The only acceptable reason for Joseph Jr.'s lack Is That He Was out of the neighborhood at the time, and Smith Sr. Would Have used this reason if so phrasal adverb. We know Joseph Jr. Was home as recently as September 22. The newspaper Was statement dated September 25. That leaves only three days after the hearing with Moroni for the rumors of the grave robbing To Become so virulent Smith Sr. That Decided to put a to stop 'em. Public Purpose rumors spreading far beyond the inner circle of money diggers Would not crop up of Their Own agreement partner after the hearing. Shortly after-daybreak of September 22 It was already know by the

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<sup>15</sup> Lucy Mack Smith, *ibid.* p.89.

Smith family que la hearing Was a failure. That Would Be That year indication Alvin's remains Were not taken, if anything. So the rumors qui exploded into life based Were we more than speculation. The grave disturbed for disturbed Surely it Was before Joseph Sr. ever go there Clearly HAD something to do with Joseph Jr.'s hearing with Moroni. The traditional interpretation of the meaning of Smith's statement has

## Was someone else responsible?

**A**nother side of Smith Sr.'s account qui does not parse in the extreme haste with qui he ACTED on September 25. That day Smith Sr. purportedly rounded up the neighbors, Alvin's body disinterred, re - interred Issued it and the statement attesting to the facts. That Would Be PHYSICALLY Certainly possible, the goal Circumstances just MENTIONED Weakened considerably Smith's box; ie, the lack of Joseph Jr., Lack of corroboration by the neighbors. That thesis problems Were not corrected in the ensuing five weeks it weakens Even Further. Purpose if Smith Sr. Was Suddenly Confronted with the discovery of an open grave and gold Suspected Knew That Joseph Jr. did it We Can Understand His action better. Who Else Would Have done Such a Thing? If This Was it only a prank Certainly Was a malicious one. We-have to Consider the possibility prank, HOWEVER. The prank-if it was-Was Such vicious in intent icts and extremely effective. The scenario unfolds this way: Someone close to Joseph Jr. Who Was motivated by jealousy at being white left out of the golden flat gold project by disgust Regarding it, dug up a considerable amount of earth Knowing the blame fall Would you Joseph Jr. The prankster Essentially Would be careful calling to the necessity of being white Alvin's remains apart of the scheme Which would hold up the whole venture to scorn and Joseph Jr. to disgrace. There are two objections to this theory. The first Is That someone who Knew the details of the first hearing spirit and the requirements for the second and Who Realized That was part of Alvin's corpse Could meet the requirements Was in the inner circle of the Smith family money diggers. A disaffected member Could probably be APPROBATION, and violent retaliation by the male members of the Smith family could not be Ruled Out. Furthermore, none of the company wanted to see Smith fail, as far as we know. After he "obtained" the flat They Demanded Their share or Attempted to steal outright Them, They All purpose reconnu That Joseph Jr.'s access to the spirit Was superior to Their Own. The second and stronger objection Is That if the prankster Bought into the treasure digging magic world view Would not he-have dug up the grave for an unworthy purpose Such as Spite Because That Was exceedingly dangerous. When we read of the activities of Smith's and other groups we are struck by How They declared to Themselves, to each other, and to unseen spirits That Their motives are pure. They even Attempted to keep Their pure thoughts while digging, and Even Then They proceeded with trepidation If They felt They Were Possibly offending year EVI1 spirit. The occult viewpoint regarded That spirits of the dead never liked to be annoyed or Even Summoned. Necromancers, Especially Those Who Worked Directly with the corpse, Had to-have worthy recalcitrant spirit through **strength of will** <sup>16</sup>. **A prankster Who Would Be uncovered the grave desecrating Alvin's corpse, slandering Alvin's brother and mocking the golden plates venture. Alvin's dying words à son brother Were, "Do everything in your power to obtenir the record. Be faithful in receiving send instruction, and in keeping every commandment That Is Given to you** <sup>17</sup>. **- Anyone Who Believed in the possibility of Alvin's spirit Taking retribution woul**

<sup>16</sup> MAN, MYTH AND MAGIC encyclopedia edited by Richard Cavendish, 1983 v.7, p.1953.

<sup>17</sup> Lucy Mack Smith, *ibid.*, P.81.

Unlikely to be to challenge all that. Besides thesis objections, we can Refer to the newspaper statement. If we try to take the prankster gravement theory, this is Where the lack of Joseph Jr. hurts the most. He, not Joseph Sr., Would Have beens and the outraged victim Likely Would Have-been the driving force behind the investigation. He would-or should-why-have Explained He Was not the perpetrator. It was not a condition That fell into a legal context. Innocent until proven guilty). If Joseph Jr. Was being white unfairly maligned as a ghoul and Publicly he shoulds-have Issued an icy retort, branded as contemptible His accusers, and only Then Said no more. Certainly He Was not a timid young man. Instead, the statement released Was That Was Given Solely from the father's perspective. Joseph Jr.'s lack from the statement does not like sccm dignified silence. It Seems like a tacit admission of guilt to what the rumors attest.

## Ceremonial magic

**I**t is a certainty que le Smith family Talked over the problem of satisfying beforehand Moroni's requirements and regarded Their options <sup>18</sup>. They Were dealing with an appearance of ceremonial magic, qui est Chiefly Concerned with the art of dealing with spirits. Summoning a spirit required Following a ritual with Formalized Many exacting rules. The Smith family money digging team already Was Attempting to follow ceremonial rules Correctly With Their well-documented use of consecrated circles, swords, animal sacrifice to s guardian spirits, etc. <sup>19</sup>. They Learned Their rites from various sources occult books, some of we-have-been reliable qui to Identify tangible evidence Because of the Smiths left behind. Professor Quinn HAS done a superlative job of studying the Smith family magic implements, Especially the magic parchments, and Analyzing the intricate symbols and text. He Has shown que la parchments copied Were Directly From books of, or about, the occult by Ebenezer Sibly, Reginald Scot, Francis Barrett, and Cornelius Agrippa. Mr. Quinn names the books and Even Their Particular editions. Joseph, Jr. Eventually est devenu quite diligent about proper Following procedures, to the point That by 1827 he presented an eerie sight When He Went to meet Moroni. (He dressed himself Entirely in black clothing and rode "a black horse, with a switch tail <sup>20</sup> under a full moon Because Moroni-year gold pass from occult book- required it.) In 1823, HOWEVER, His expertise Was Apparently still spotty, for he made an assumption That clouded His recognition of Whom He Was communing with. Joseph Moroni regarded to be "an angel," Moroni goal HAD Described himself to be the spirit of a mortal Man Who Lived in the area HAD Many centuries ago. This shoulds Joseph-have alerted That He Was dealing with the spirit of a dead man and That He Had to carry out the rituals Appropriate Described in the occult books he HAD accepted as truthful.

## Magic - Necessity of a partner

**S**omeone Who wanted to evoke the spirit of a dead man Was Supposed to perform the ritual with the help of a partner or apprentice. One of Smith's source books, Scot's Discoverie OF

<sup>18</sup> Historian Jan Shipps HAS Demonstrated que la Smiths Regarded as the golden plates venture a family project. Ha book, Mormonism, THE STORY OF A NEW RELIGIOUS TRADITION, analyzes the preliminary manuscript by Mother Smith qui gave rise to her book published in 1853.

<sup>19</sup> Jerald and Sandra Tanner, Mormonism, MAGIC AND MASONRY, Modern Microfilm, 1983 p.3134.

<sup>20</sup> ED Howe, ibid., Cited Willard Chase, p.242.

WITCHCRAFT Stated this Several times in the MOST uncompromising way. On page 238<sup>21</sup> (Chapter 13, The Forms of Adjuring Citing gold of the Spirit Aforesaid to Arise and Appear) Appears "... rehearse in your own name, and your companions for one must always be with you) This prayer Following ...". Another Such statement Appears on page 244 and the author, Scot, Even reiterates it in a separate notes in the margin: ". For the ward ... can do nothing to On the page of PRECEDING Scot's book are complex made circles (The Seals of the Earth) que le Smith family copied onto their "Holiness to the Lord" parchment<sup>22</sup>.

The page is The Beginning of a chapter enticed "An experiment of the Dead." The same "booke" (grouping of short chapters) Describes how to call a spirit into a crystal stone so visions That May be seen. Obviously, thesis passages Often **must have-been Studied by the Smiths, Especially Joseph Jr**<sup>23</sup>. **Page 218 of the book Sami aussi Discusses the use of the two Seals of the Earth** says the magician and "must have a companion with \_him\_ When questioning the spirit of an ordinary man by opening the grave." We belabor this item to show que la Smiths shoulds-have-been well aware of the necessity of a companion for Joseph Jr. in the audience with Moroni. This Seems to be the reason Moroni Demanded the **presence of someone else Besides Joseph Jr. in all the autumnal equinox ceremonies we know about**<sup>24</sup>. **Even If the companion Was a different person Each Time.** (Alvin in 1824 Samuel Lawrence in 1825 or 1826, Joseph's new wife Emma in 1827).

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<sup>21</sup> This quote uses the modern reprint of Scot's book from Southern Illinois Univ. Press, Carbondale, 1964.

<sup>22</sup> To be precise, Was Their drawing copied from Sibley's book qui Heavily borrowed from Scotus Including the two seals. Dr. Quinn HAS shown que le Smith family used Both books.

<sup>23</sup> Joseph Jr. Sought treasure, Observed spirits, and translated the golden plates Allegedly, all by seeing visions In His seer stones.

<sup>24</sup> Joseph's very first experience with Moroni eu lieu In His bedroom, the night before he first Went to Hill Cumorah SPECIFICALLY to get the flat with Moroni's help. No companion in the bedroom is MENTIONED. Joseph underwent a ceremony in qui he tried to contact "some kind of heavenly messenger." (Quinn, ibid. P.118, Citing Oliver Cowdery) Professor Quinn Implies the ceremony Was Described in one Scot's Discoverie OF WITCHCRAFT to conjure up the spirits Paymon , Bathin and Barma (ibid. p.120). They Were fallen angels, not dead men. Instead, Moroni Appeared, but not one Joseph's initiative. Purpose After That first meeting Joseph should have known That Invoking When Moroni is His Own initiative, companion Was required.

## Magic - A Commandment of God

**T** Smith family he took this requirement of Moroni's so gravement That They regarded it "a commandment of God." The commandments of God That Moroni gave Smith from 1826 to 1827 Were not anything from the Judeo-Christian heritage. They Were Not Even Especially in religious kind. By and wide, They Were rules of procedure That Were consistent with centuries of tradition in ceremonial magic. During Smith's first visit to the Hill, on September 22, 1823 he atteint out and picked up the flat. Then he made His blunder of setting aside temporarily em and the flat Slipped back into the hole beneath the stone. When Smith Attempted to gather 'em a second time He Was rebuffed by the creature That Was "something like a toad", ie, the infamous salamander. "Therefore I Cried out unto the Lord in the agony of my soul, 'Why can I not obtain em?' Behold the angel Appeared unto me again and Said unto me, 'You have **not kept the commandments of the Lord qui I gave unto you. Therefore you can not not obtain em** <sup>25</sup>. ' It Developed que la commandment That Smith HAD broken Was Moroni's previous injunction That ounce HAVING picked up the flat He Was not to lay 'em down again, He Was to time immediately wrap' em in a clean white linen napkin and take em straightway home and deposit em in a thin chest. A corollary to this Purely ritualistic demand Was That shoulds Smith-have an eye "single to the glory of God." Joseph's mother Understood the meaning of These injunctions. She wrote, "The angel Told Joseph que le time HAD not yet come for the flat to be Brought forth to the world, That he couldn't take em from the site où They Were Deposited up to He Had Learned to keep the commandments of God not only till He Was willing to do it reliably goal. <sup>26</sup> "

So we see que la "commandments of God" referred to ceremonial details and mental attitudes. This is consistent with all tomes is ceremonial magic. En ce que first appearance on the hill Moroni Issued an additional commandment, That Was Alvin Joseph to Accompany The Following year, in 1824. The procurement of a substitute Alvin begins to look more like an absolute obligation by the late summer of 1824. Lucy Mack Smith wrote of this time, "supposing ... and at this time the only thing required That, in order to Possess em (the flat) up to the time for Their Was translation to be ble to keep the commandments of God and he finally he Believed Could keep every commandment qui HAD beens Given him, he fully expected to carry 'em home with him <sup>27</sup>. " Evidently, the Smith family HAD Some arrangement made about the requirement for Alvin's presence. It Most Likely Did not Involve a family decision to use Alvin's remains Because The fact of the serious ouvert Seemed to catch 'em so badly off guard. HOWEVER, When We re - read Alvin's dying injunction to Joseph Jr. it Appears That Alvin Virtually sanctioned Joseph to bring His remains to the Hill if the need Arose "DO EVERYTHING THAT LIES IN YOU (sic) POWER to obtenir the record BE. FAITHFUL in receiving send instruction, and in keeping EVERY commandment That is Given to you. " (Emphasis added). When the requirement of Alvin's presence Proved to be a stumbling block, Joseph HAD only to recall Alvin's words of solemn urgency for all the permission he Would need.

<sup>25</sup> Quinn, *ibid.*, P.123, cited HISTORY OF THE CHURCH and others.

<sup>26</sup> Lucy Mack Smith, *ibid.*, P.81.

<sup>27</sup> *ibid.*, p.83.



## Magic - Qualifications for the rite

**W**here anything else you impelling Joseph to take Such a drastic step? We-have only to look through the books That We know the Smiths Were so familiar with. The books are Referred to De Occulta Philosophia by Cornelius Agrippa, THE FOURTH BOOK OF (Allegedly) <sup>28</sup>

Agrippa, THE MAGUS by Francis Barrett, A NEW AND COMPLETE ILLUSTRATION OF THE OCCULT SCIENCES by Ebenezer Sibly, and two books bound together and authored by Reginald Scot, The Discoverie of Witchcraft and A DISCOURSE CONCERNING DEVILS AND SPIRITS. The Smiths Did not simply use isolated pages copied from books thesis Because The books are a treasure trove of references, stories, beliefs, doctrines and qui cropped up in early Mormonism as set down by Joseph Smith. The books quoted Each Other and borrowed from the Sámi tradition ALL of These books spoke of necromancy, from terse comments to elaborate instructions Given in unsavory detail. All of the authors Seemed to-have a perverse fascination with the topic. None of them were comfortable with it. They Were reliable Easily enough to discourse about conjuring up evil spirits aim to call back a living spirit into a rotting corpse Seemed to affect the human psyche in a Profound Way- It was thrilling, repellent, and sinister. Most of the writers denounced the practice-purpose Sometimes The pro forma **denunciation and Was Given with a wink to let the reader know how potent the practice Was** <sup>29</sup>. Nevertheless, They conceded necromancy That Was Performed upon the corpse unmistakably Black Magic, or more Properly, The Black Art. The Practice Was more or less codified by the time of the Renaissance and Was Known As The Ritual of Necromantic Evocation. It is exhaustively Described in Sibly's book. The rite is guardedly Described in THE FOURTH BOOK of Agrippa and again in THE MAGUS qui quotes Agrippa's FOURTH BOOK Extensively. The Ritual of Necromantic Evocation HAD its purpose as the questioning of the appearance - or of the corpse Itself. This, of course, Was not Joseph's motive in recalling Alvin. Aim the ritual Instructed the practitioner how to get the soul back into the corpse and this DID following Joseph. He Did not want an amulet of flesh That Was dead and useless.

AE Waite, Noted occult authority, Summarized the relevant passages from Agrippa's FOURTH BOOK (quoted in THE MAGUS) and Noted: "The more intimate the knowledge possessed by the operator concernant the deceased person, the more Easily He Was Supposed to call him up <sup>30</sup>."

Alvin Certainly qualified to be Exorcised by His Brother. In addition, folklore decreed That "the shade of the departed **lingered in the vicinity of ict serious for a period of twelve months** <sup>31</sup>. - **Again, Alvin qualified. Selon Both Agrippa and Barrett** May the soul be raised from the corpse only if the deceased Was Known to be evil, or if He Had died violently prematurely gold, gold if His corpse has lacked proper burial. Now, Alvin Was Correctly buried-but he died prematurely. Any premature termination of life enhanced the magical value of human flesh, since Then It Could be ASSUMED to **Contain Some element of unconsumed vitality** <sup>32</sup>. **Alvin aussi qualified on the "known to be evil" count. At Alvin's burial, the** presiding minister alienated by the Smith Family Strongly inferring Alvin That Was Condemned to Perdition Because He Was not a church member in good

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<sup>28</sup> It is Commonly Acknowledged That The FOURTH BOOK is a skillful forgery, similar in style to the three authentic books by Agrippa.

This fact Has not affected icts acceptance by occult Practitioners in the Slightest.

<sup>29</sup> Scot's DISCOURSE ... is an exception. It contains long condemnation of the practice, is based theological truths, qui Hardly can be Improved upon.

<sup>30</sup> A E. Waite, CEREMONIAL BOOK OF MAGIC 1961 ea., P.324.

<sup>31</sup> THE ILLUSTRATED GUIDE TO THE SUPERNATURAL, encyclopedia edition by Sarah Litvinoff, 1986; Many other encyclopedias.

<sup>32</sup> Cavendish, ibid. vol.7, p.1954.

standing due à son treasure seeking involvement<sup>33</sup>. The Smith family might-have rejected this graceless assessment purpose, oddly enough, this official pronouncement from religious authority has undoubtedly face reassured Joseph Alvin That Was in the proper category to be Useful, necromantically speaking. Once More, **Alvin qualified. Scot's DISCOURSE HAS ... this way: "When desires and Lusts, after<sup>34</sup> - In other words, Alvin's deathbed interest in the golden plates Would make it much Easier To Attract His spirit back again à son corpse if the necromantic practitioner HAD That venture in mind. Alvin perfectly qualified. THUS, it counts Many Joseph Was eminently qualified to call Alvin's spirit back into His corpse and Alvin Was an ideal candidate to sponds. Other comments about the practice include from THE MAGUS: "Necromancy Has Its name Because it works on the bodies of the dead ... alluring em into the carcass of the dead by some hellish charms, and diabolical invocations, and by deadly sacrifices and wicked oblations<sup>35</sup>. There are two kinds of necromancy: raising the carcasses, qui is not done without blood ...<sup>36</sup>" This shift in THE MAGUS Adopts disapproving attitude Toward the business goal this whole is completely Call negated at the end When Barrett writes: "by what influences the body May be knit together again for the raising of the dead, requires all thesis things qui belong not to order men to God only, and to Whom he will communicate em. " In other words, this stuff is out-of-bounds except To Those Chosen by God.**

## Magic - Necessity of Blood

**T**he just quoted passages indicate indication year additional ingredient not Discussed Previously, the necessity of fresh blood to be apart of Any ceremony calling the spirit back into the corpse. This Is Indeed the box, and the various books are emphatic on this item. THE MAGUS, Book II Part II, and Agrippa's aussi FOURTH BOOK, p.123: "In the raising of These shadows therefore, we are to perfume new blood **with the bones of the dead.**" This tradition is ancient. Homer, in 800 BC, Was familiar with it<sup>37</sup>. Practitioners of The Black Art Regarded fresh blood as so potent icts That wears Even overrode other defects in the Ritual of Evocation. Scot's DISCOURSE ... gives an example on page 67 of conjuring up infernal spirits in qui a 'fumigation' made up of sulfur, various unguents, and a mixture of man's blood and the blood of a black cat, "which mixtures are Said to

<sup>33</sup> Years later, in the Kirkland Temple, Joseph Smith related a vision of seeing Alvin He Had in the Mormon Celestial Kingdom.

<sup>34</sup> Reginald Scot 'A DISCOURSE CONCERNING DEVILS AND ITS SP ~, 1665, the later edition, p.41. This book is bound with Scot's Discoverie OF THE WITCHCRAFT and printed for Andrew Clark and dedicated to Sir Roger Manwood.

<sup>35</sup> Oblations "Refers in this case to various potions qui always included men's or animal's blood.

<sup>36</sup> Francis Barrett, THE MAGUS, 1801 reprint edition by University Books, 1967; Book II, Part 1, p.69.

<sup>37</sup> Antiquities specialist EO James comments in ORIGINS OF SACRIFICE. "Letting blood drip over a corpse is to Strengthen the deceased in the grave In the classical mythology of Greece and Rome it is this belief qui est Expressed in the story of the visit of Odysseus to the underworld by way of the land of the Cimmerians. Here he dug a trench and Poured into it the blood of black victims and soon the shades Gathered around clamoring for blood. As the requests Were Granted, They slowly revived and animated est devenu. " The animal sacrifices That made Smith During treasure digging sessions Were usually Described as black dogs and black sheep. (Tanner Tanner ~ ibid, p.32-34;. Collections of affidavits by William Stafford, Stafford CR, accounts by WD Purple Hiel Lewis, and Emily Austin.

be exceedingly magical. n That Without Any other Addition, They Say, this fumigation is reliable of Itself to make Such spirits to Appear before the exorcist "So It Would scem That ounce Joseph Acquired what he needed from the corpse He Had to" activate "it with fresh blood. The issue as to how Smith Acquired the blood is not hard to answer. Waite's **commentary is necromancy says blood is" essential**<sup>38</sup>. - **The issue as to how Smith Acquired the blood is not hard to** answer. Joseph simply Could Have nicked His Finger With His ceremonial dagger and squeezed out a small stream of blood to drip onto What Was probably the severed hand of the corpse. It Would not Be the first Time That Joseph HAD spilled fresh blood During a rite of ceremonial magic. He Had His Own blood probably used since various rites Often Described by Agrippa and Scot required the blood of the practitioner for the drawing of circles, of angelic characters, etc. As to whether Joseph Jr. used His Own blood gold Any fresh blood on Alvin's remains, it is not possible to be dogmatic, for this reason: The Rite Involving the corpse, Referred to by Agrippa and Barrett and Given in detail by Sibly, is not That Was Joseph the rite performing. The Ritual of Necromantic Evocation Was Intended to be used on the corpse and the whole idea Was to call the soul back into the corpse for a short tame na que la Could corpse could answer matters to it by the practitioner. Joseph's reason for Securing Alvin's remains Was Entirely different. He wanted to take a piece of the Hill Cumorah to Alvin, four miles away, Because Moroni required Alvin's presence. We mention the use of blood Because The Smith's various occult source books made it Obvious That Was fresh blood so effective in Enlivening a corpse with the soul of ict owner. It Would be a logical move for Joseph to make and one he shoulds not-have shrunk fr om since He Had Performed similar operations while digging treasure. The FOURTH BOOK of Agrippa, page 123, Directly addresses Joseph's circumstances When It tells how to call the spirit back into a portion of the corpse: "From hence it is, que le souls of the dead are not to be called Expired up without blood, gold by the implementation of Some of Their share relict body. " This Seems To give an option of using blood Either gold body part. Aim the next page, 124, amplified this: "... it behooveth us to take to whatsoever place is to be Chosen, Senior Some Part of the Body That is relict, and therewith make a perfume in due Manner, and to perform other component rites. " Once the "principle share of the Body That is relict" was Obtained, the practitioner HAD other duties to perform, qui included fresh blood. Blood Was always the 'ne plus ultra'. From THE MAGUS: "For there are some blood in the vital powers," [this is] "no less wonderful than true"<sup>39</sup>. - To Perceive blood This Way Was to discover the key Which would convert portion of the flesh of a corpse into a true talisman. To an ambitious neophyte magician like young Joseph Such a simple, dramatic and effective tool must have Seemed irresistible. Its significance Was not subtle, Such As the distinction as to whether Moroni Was a holy angel or the spirit of a dead man. So the use of blood by Joseph Seems extremely Likely Ultimately speculative purpose.

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<sup>38</sup> Waite, *ibid.*, P.324.

<sup>39</sup> Barrett, *ibid.* Book II, Part 1, p.16.

## Smith SR - Coping with the position

**B** It has now there Become Obvious Who ouvert Alvin's grave. Joseph Jr. must have Regarded Such a task with distaste He Was purpose by now utterly absorbed in a quest That he Regarded as divine punishment HAVING. Joseph might-have dug up the body a day or so before the meeting, or on the night of September 21, just hours before the midnight appointment, or Even Directly Afterwards in a last desperate attempt to assuage Moroni. The scenario best fits the lath and Circumstances Would Have unfolded like this: Smith Jr.'s disappointing audience with Moroni Followed by year impulsive decision to unearth the corpse. Moroni Refusing the too - late gesture. Smith Sr. Confronted with knowledge of the desecrated grave crises and has threatened This qui to besmirch the family name. A depressed and ashamed Joseph Jr. Removing himself from the affair. Smith Sr. Taking the high road and doggedly Declaring That Was nothing amiss. We will proceed on the assumption que la father Knew That His first hand his HAD opened the grave. All of the contradictions in the newspaper statement now make sense. An immediate explanation to the public Was needed. Maybe Smith Sr. first tried Taking Responsibility for the deed himself by telling the first sensation seekers That He Had Heard the rumors too, so he HAD gone out and disintered The Body found nothing wrong goal. Maybe he blamed the deed was prankster And Then Actually Went out with neighbors supposedly to see if the body Was still there. It Seems That obvious at Some Point Smith Sr. DID gather at the gravesite with others to resolve the situation purpose the orderly steps Described in the statement do not credible sccm. If this investigation DID Occur It was slapdash, at best. We-have only Smith Sr.'s word que la body Was not disturbed. If His her HAD opened the grave Then Smith Sr. Was aussi Confronted with a coffin pried open and a mutilated corpse. Maybe Joseph Jr. HAD REPLACED the coffin lid, after-a fashion. Maybe the mutilation minimum Was **Maybe only a finger Was used. Aim the requirements of a charm Would Be Fulfilled with more certainty by a hand**<sup>40</sup>. If Smith DID uncover the corpse in front of bystanders Would not it be hard for \_him\_ to be the first and only one to examine the corpse And Then announce His conclusions. We-have no proof of mutilation goal we are Asserting it as a probability Because The circumstantial evidence is so compelling. Once the momentous decision HAD-been made to turn the first shovelful of dirt It Seems Unlikely That Joseph Jr. turned back. In His Own Mind, It was an utterly serious and worthy task. Maybe Smith Jr. HAD made only a desultory attempt at covering the coffin and Reviews some of the neighbors Helped to re-cover the body properly. Any of These situations Could Be Explained by Smith Sr. with superficial glibness, Maybe Reviews some of the neighbors Believed \_him\_ and Some Did not. Goal Would Have someone to challenge Smith's version of If They wanted to disprove it and Evidently no one Had the stomach to do that. Even Those Who Did not believe Smith Sr. He Was That Could appreciate caught in a deplorable condition That Was not de son own making.

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<sup>40</sup> Agrippa recommended "a principle portion of the body", and goetic Practitioners Were conscious of decorum. To gouge out a chunk of flesh indiscriminately Would Be unseemly. Taking an organic entity Was preferable, and the hand was "nobler" than the foot. Even Existed There is tradition in the occult of Obtaining a hand from a corpse. Reviews This was the "Hand of Glory," cherished by thieves since the Middle Ages, though only Rarely used 3probably.

## Summation

We can declare dogmatically:

- That the incident qui Prompted Smith's statement Was related to Joseph Jr.'s hearing with Moroni.
- The severe Was Profoundly disturbed.
- La même occult world view That allowed Joseph Jr. to invoke Moroni Would Have allowed to substitute \_him\_ Reviews some of Alvin's remains for the living Alvin.
- The presence of Alvin Was a "commandment of God", and Joseph and Alvin Were splendidly qualified to effect That presence.
- The statement in the Wayne Sentinel is suspect.

Taking all this into account, we can observe que la Confidently only interpretation of the newspaper That statement makes sense Is That Joseph Smith Sr. His Knew Was responsible for its Violating Alvin's grave and try trying to conceal Was the fact. As for the actual piecing together details we-have to Rely on everything we know about the Smith family at this period and make educated guesses. Choosing what details have to accept the MOST logical does not really change the gist of the incident. Whether Smith Jr. Walked to the Hill Cumorah or rode on horseback, whether He Took a shovel beforehand or not, May never be known. That is why we-have prefaced descriptions of the details with "probably" and "likely" and "maybe", etc. These adverbs are something to Convey the degree of the author's certainty of the event happening. We-have Avoided presenting a scenario as possible, Just Because there is no evidence To the Contrary. Suggestions-have-been offert en qui Any one of Several equities to be supporting the thesis of this paper hand. For instance, we can not state dogmatically whether Joseph Jr. unearthed the corpse just before or just after-the audience with Moroni. Either goal box is more Likely than what is implied in the official statement: that no such thing happened. The final summary will set aside thesis qualifying adverbs and give the author's release of what probably happened. We can now flesh out this interpretation of the events of September 22, 1824. Joseph Jr., His Family, and the inner circle of the money digging company Knew That long beforehand Alvin's death changed the Circumstances of the 1824 hearing. They Hoped que la spirit being white Would you accept the death has reasonable excuses for Alvin's absence. The family Talked over the problem and on the night of September 21 Joseph Jr. They dressed in clothing with Alvin's Alvin's personal items in the pockets. Joseph Jr. set out for the Hill Cumorah is football, Shortly after-ten PM under a full moon. He canted His ceremonial dagger and dresses with \_him\_. Most of the family stayed up all night awaiting the results. Joseph Performed the ceremony of conspiracy Correctly and Moroni Appeared at midnight. When Joseph Was Informed That without Alvin he couldn't He returned home quietly, surreptitiously picked up a shovel and hurried to the gravesite. With roiling emotions, he dug up the corpse, murmuring prayers and incantations the whole time. He Took what he needed and hastily: recovered the corpse. He returned to the Hill Cumorah and Moroni for implored Reviews another hearing. Moroni Either APPEAR Did not at all or else Smith Told That Was His efforts useless, to try again The Following year<sup>41</sup>. He returned home after-daybreak, PHYSICALLY and emotionally exhausted. He Told His Family

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<sup>41</sup> Ceremonial Magic included rules of timing and preparation. Smith advanced HAD hand way through the ceremony with Moroni goal Was Brought up short When Moroni inquired after-Alvin. If Smith thought he Could go off For a Few hours to solve the problem and pick up again Where he left off, He Was mistaken.

Entire the process of events, of failure at every turn, and fell into bed. Smith Sr. Went out in the sunlight to pack down the earth around Alvin's grave as needy as possible. Other members of the money digging team, Intensely curious, cam to the Smith home and Joseph Were Told That failed to obtenir the flat. They Learned Then, gold is very Shortly afterward Their Own agreement That Alvin's grave HAD The Who Knew HAD done it and why. This development Was So sensational and so can not keep secret To That They started bruiting the whole story around the countryside. Within a day or two the appalling rumors begin to reach the Smith family. Smith Sr. Was Confronted with an impossible situation. Joseph Jr. HAD ACTED goal rashly He Was only doing his best in a project That Involved the Entire family. Soon the senior Smith lancé His investigative charade and forlorn Issued His statement qui newspaper pasted a fig leaf of propriety over the whole affair. The episode might sccm peculiar thing to Who read about it 164 years later it aims to Smith Sr. Seemed like the dining reasonable to do at the time. Likewise With His sound. His action might sccm horrific year outside to observe They Seemed perfectly reasonable goal to Joseph Smith Jr.

## Appendix

**P**erhaps the chief objection That Will Be Made Against the claims of this paper are the Purely physical demands are made Joseph Smith Jr. The Smiths Were poor in 1824 and Did not sccm to own Any horses for transportation. Joseph probably trekked all night is football. As a child, Joseph Suffered a severe infection shinbone qui \_him\_ left with a lifelong limp. This Did not hamper His Ability to walk long distances and He Was Reported to-have done so for MOST Periodically de son life. Joseph Was an unusually robust you man. Almost nineteen years old, he Would Be at the height de son physical powers of endurance. Referring to the map, we can see three points que la axis of Joseph's road is September 21 - 22 connected Was Then, as now, by a fine road in country level. The Hill Cumorah was just 150 feet high and the website of the hearing Was Only a hundred yards from the road. Joseph Walked two and tree quarter miles from the website to His home on the hill. He Was Informed by Moroni without Alvin That Would Be there no flat; This Was probably Shortly after midnight. Then, selon the thesis in this paper, he Walked two and three quarter miles back home to pick up a shovel. He Walked one and three quarter miles to the Church St. Cemetery. He spent an hour or more Unearthing the coffin. He spent half an hour Recovering it. He Was tired goal barely aware of it Because He Was ready to consummate His Mission qui Had To Be Accomplished before dawn. It was already approaching 4:00 am. Rapidly He Walked four miles back to Hill Cumorah. Then he puts a second time failure. He straggled home as the sun rose, Having covered fourteen miles one foot and Engaging in at least an hour of furious digging. In addition, he has modified May-have Undergone fast for a day or two or three, since That Was in common rites of ceremonial magic. Clearly, This was a physical trial That Would tax Joseph Nearly à son limit. Happily, we are reliable to propound this've Within Joseph's capability Because His Mother Devoted Several pages of her book (pp. 124 - 127) to Describing a very similar ordeal Undertaken Almost five years later. Smith Was under terrible stress at the time. His Against better judgment, Smith HAD allowed Martin Harris to go off on a trip for a FEW days while carrying the only copy of the translation of the plates. Smith HAD Not Heard from Harris for three weeks and was in great anxiety. In la même période, Emma HAD Given birth to the first child \*. The child Was stillborn and Emma hovered near death. Joseph Was forced, nevertheless, to take a stagecoach to check it Hams. After traveling Many hours without food or sleep he disembarked the course at 10 PM. He Walked twenty miles through a forest, finally arriving at His

destination just before daylight. He needed the help of a stranger to \_him\_ lead by the hand for the last four miles, this goal journey Seems Even More daunting than The Earlier one. (Guinn Williams is a resident of Los Angeles Who works in home remodeling. He has-been a student of Mormonism For Many years, ever since a close friend est devenu a Mormon. He is PARTICULARLY interested in the source and power of the religion. His research HAS IED \_him\_ to Investigate the occult roots of Mormonism, he Believes qui are the key. This Seems to-have-been bound out by the recent outpouring of information about Joseph Smith's money digging and sorceries.)

# The Truth about Necromancy

**NOT** necromancy is the magic of communicating with the souls of the dead for the purpose of Obtaining Useful Information. The word literally means clustering corpse ( *nekros*) divination ( *manteia*). It is one of the MOST ancient forms of Magic. A large part of primitive shamanism, qui from all forms of Magic drift, Was about communicating with the spirits of dead ancestors. He see this in modern Voodoo, qui est Essentially a religion of ancestor worship That HAS Evolved pantheon of gods and goddesses Who Fulfill the roles of great ancestors to all the people. What sets apart from necromancy ancestor worship is icts attitude Toward the dead. The necromancer Communicates With Any easily-accessed soul That May Possess the information he or she needs, and the willingness of the departed is of no consequence. Necromancers compel the souls of the dead to Reveal Their Secrets contre Their wishes. Traditional necromancy relied upon the relics of the corpse as a bridge to suit les communication with the shade of the dead person. It Involved the use of Such things have severe mold, the bones, skin, hair and fingernails of corpses, body parts and Such As hands, teeth and eyeballs. The skull Was regarded to be Useful Especially, since it Housed the organs of the Higher senses of sight and hearing, the senses through the dead person qui Acquired secrets.

A departed soul might be expected to know significant matters in two areas: what He Had seen or done During life, and what He Had seen or done after death. Often called Expired necromancers up a shade to discover the hiding spot of the treasure qui person During Was rumored to life-have possessed. Were the dead to thought-have special access to occult knowledge, And Sometimes They Were called Expired back from beyond the grave to teach the technical necromancer of Magic not available By Any Other means clustering, technical Acquired in the afterlife. It was Believed que la shades of the dead Were Attracted to freshly-spilled blood, blood Was Because one of the primary repositories of vital energy in the body. Since the dead bodies of flesh lacked, the thinking Went, They must Lack vitality and therefore be weak. Hence Their pale appearance When They Were've seen ghosts. If fresh blood spilled Was warm while still on the ground, or better still into a pit, or even better still into the opening of the grave, ict energy Would Attract shades, Then Who Would seek to nourish Themselves upon you. The reason it was better to spill blood into a pit Is That in ancient times in Greek and Rome Where Was Extensively Practiced necromancy, the underworld Was popularly regarded to lie beneath the ground. Spilling blood into a pit Brought it nearer to the shades of the dead and drew em upward. Sometimes It was spilled into the grave of a specific individual to Attract That soul, on the theory que la shades of the dead-have an affinity with Their Own corpses. Murderers and other criminals Executed for Their Crimes Were Prime targets of necromancers, both, Because There Was Seldom a loving family to tend and guard Their remains, and Because anyone Executed as a criminal Was Thought to-have a restless spirit That Walked the earth, and therefore Was more accessible.

The common image of a necromancer \_him\_ shows or her actual Confronting the risen corpse That has-been animated and made to stand and walk through magic. This is, of course, fantasy mother, aim at ict root lies the true practices of necromancy. The corpse Was not Actually made to move and speak. Merely It was used as the focus for the spirit Attracted by the spilled blood and



evocations of the necromancer. It was Necessary for the necromancer to Possess mediumistic abilities to psychically hear the words of the spirit, or to gain the information of the spirit through other forms of communication. Oftentimes the shade of the dead, called Expired up by the necromancer, Merely pointed in the direction of Where His treasure lay buried, gold silently led the necromancer to the spot.

In my opinion, it is not feasible to call forth through necromancy the actual souls of Those Who-have died. HOWEVER, it is feasible to summon spirits Who Represent Themselves Those have departed Human Beings to the necromancer, and May thesis spirits Indeed Possess valuable occult knowledge, or know of Things That are hidden. There are two aspects to **necromancy Necessary**<sup>42</sup>. **The calling of the shade, and the compelling of the shade. In ancient times thesis Were** combined. For example, Odysseus, the hero of Homer's Odyssey, called Expired back shades from the underworld by spilling the blood of Sacrificed beasts into a trench in the ground, Then Compelled the shades to speak by Preventing Them With His drawn sword from drinking the vital nature of the blood. Spirits are vulnerable to cold steel. May you say que la Odyssey is only a fable. True, goal in the Age of Homer There Were Many necromancers in Greece. Homer Was an intelligent and well - Informed man. His description of necromancy is very probably based on the actual practices of Greek necromancers.

A shade can be Summoned by aussi Establishing a magic link with it using a relic from ict corpse, And Then inflicting pain upon the shade through the relic up to the shade Compline with the demand of the necromancer. For this reason, the shade is Often very unhappy with the necromancer, Who usually works inside the boundary of a protective magic circle n que la shade can not attack \_him\_. You can see Such a magic circle in the illustration at the top of this page, qui shows the Elizabethan alchemist Edward Kelly, and his friend Paul Waring, together inside a magic circle Confronting a corpse in icts serious shroud, qui They Have evoked by magic . This is a depiction of an actual event Given the kind of necromancy, it is not to be necromancers Wondered That Were shunned by the general population, and Were forced to live by Themselves, Often in the near vicinity of graveyards, Where They procured the materials for plying Their trade. They Were Sought out only by Those Who desperately needed Information That Could not Be Obtained in normal ways, and paid handsomely for Were Their services.

Not only graveyards, battlefields and purpose gibbets Were popular haunts for necromancers. A gibbet is a structure like a gallows qui from the bodies of criminals Were Executed They hung up to rotted, Were pulled apart by crows and ravens, and fell to the ground. Beneath a gibbet, qui Was on a road usually removed at Some distance from the town since rotting corpses stink, the necromancer might expect to harvest Many Useful bones. If he or she Was more bold, shares of the corpse Such As Would Be the hands cut off with flesh, fat and skin still attached. Ill thesis materials are Useful in necromancy.

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<sup>42</sup> This form of necromancy is known Sciomancie.

Battlefields Were popular with necromancers Because the ground Was literally saturated with blood. In previous centuries Wars Were Fought with swords. Sometimes soldiers struggled ankle deep in blood. Since This Was the place of Their Deaths, the restless shades of slain soldiers Were Believed to haunt any field WHERE a battle HAD beens Fought. This made a battlefield, PARTICULARLY a recent battlefield Where the Blood Was still fresh, an even better place to work than a graveyard necromancy.

Solely necromancy Was not man's work. There Were female necromancers in ancient Greece and Rome, are usually Who Referred to, under the umbrella term much abused, as witches. The term witch has-been far too Broadly applied in English texts to anyone Who Worked gold Was Believed to Work, evil by magic. Necromancy Was a very specific kind of Magic, as I have indicated, and Was not Necessarily Evil always Worked for practical purposes.

Because traditional necromancy used blood and corpses, and Was Worked in places HAD Where people died, beens Executed gold lay buried, It was universally abhorred and Condemned. If for no other reason, it shoulds be outlawed Because it desecrates the remains of the departed and causes grievance to the families of the disinterred bodies or Otherwise disturbed. It is one of the darker and more sinister branches of Western magic, best left in the past sleeping beside the shades of the dead.

# Encyclopedia of Occultism

by Lewis Spence, University Books, Hyde Park, New York. First published in 1920, it is regarded to be one of the best sources on the subject.

**NOT** necromancy: Gold divination by means clustering of the spirits of the dead, from the Greek work "nekros" dead; and "manteia" divination. It is through ict Italian form "nigromancia" that it cam to Be Known as the "Black Art". With the Greeks it signified Originally the descent into Hades in order to consult the dead Rather than summoning the dead into the mortal sphere again. The art is of Almost universal use. Considerable difference of opinion exists Among modern Adepts as to the exact methods to be Properly Pursued in the necromantic art, and it must be bound in mind the necromancy, qui in the Middle Ages called Expired Was sorcery, shades into modern spiritualistic practice. There is no doubt, HOWEVER, That necromancy is the touchstone of occultism, for if, after-careful preparation the adept can carry through to a successful outcome, the raising of the soul from the other world, He Has Proved the value de son art. It Would be fruitless in this place to enter into a psychological conversation as to whether the feat is possible, of accomplishment or not, and we will confine Ourselves tit he material qui has-been Placed at our disposal by the sages of the past, Who have left Date full details as to how the process shoulds be Approached.

In the case of a compact entre les conjuror and the devil, no ceremony is Necessary, as the familiar is ever at hand to do the behests de son Masters. This, HOWEVER, is never the case with the true sorcerer, Who preserves His independence, and trusts à son Profound knowledge of the art and his powers of command; His object is therefore to 'constrain' some spirit to Appear before \_him\_, and to guard himself from the risk of provoking Such Beings. The magician, it must be Understood, HAS always an assistant, and every item is named Prepared selon rules Well Known in the black arts.

n the first place, They Are to fix upon a proper spot for Such purpose; qui must be Either in a subterraneous vault, hung around with black, and lighted by a magical torch; or else in the center of thick wood Some desert gold, gold upon extensive Some, unfrequented ground, Where Several roads meet, gold amidst the ruins of ancient castles, abbeys, monasteries, etc., gold Amongst the rocks on the sea shore, in Some private detached churchyard, or Any Other solemn, melancholy instead entre les hours of twelve and one in the night, Either When the moon shines very bright, or else When the Elements are disturbed with storms, thunder, lightning, wind, and rain; for, in thesis places, times, and seasons, it is contended That spirits can with less difficulty manifest Themselves to mortal eyes, and continues with the least visible bread, in this elemental external world.

When the proper time and place is fixed one has magic circle is to be FORMED, Within qui, the master and his associate are Carefully to withdraw. The dimensions of the circle are as follow: "The vacancies FORMED by the various lines and angles of the face are filled up with the holy names of God, Having sticks and triangles Described entre em. The reason assigned by magicians and others for this

institution and use of circles, is, That so much ground being white blessed and consecrated by Such holy words and ceremonies As They make use of forming it, hath secret strength to expel all evil spirits from the bounds thereof, and, being white Sprinkled with pure , sanctified water, the ground is purified from all uncleanness; Besides, the holy names of God being white written over every portion of it, ict strength Becomes so Powerful That no evil spirit hath Ability to break through it, or to get at the magician and his companion, by reason of the antipathy in kind They bear thesis to sacred names. And the reason given for the triangles is, That if the spirit be Not Easily Brought to speak the truth, They May by the exorcist be Conjured to enter the same, Where, by virtue of the names of the spirit and divinity of God, They can speak nothing goal what is true and right. The circle, therefore, selon cette account of it, is the main strength and shield of the magician, from qui he is not, at the peril de son life, to depart, till He Has completely Call Dismissed the spirit, PARTICULARLY if he be of a fiery hell kind gold. Recorded instances are of Many Who perished by the means clustering, PARTICULARLY Chiancungi, the famous Egyptian fortune-teller, Who Was so famous in England in the Seventeenth Century. He undertook a wager, to raise up the spirit "Bochim" and HAVING Described the circle, he seated by His Sister Napula \_him\_ as His associate. After frequently repeating the forms of exorcism, and calling upon the spirit to Appear, and nothing as yet answering His demand, They Grew forward of the business, and quitted the circle, aim it cost Them Their Lives; for They Were instantaneously Seized and crushed to death by That infernal spirits, Who happened not to be Sufficiently constrained till That time to manifest himself to human eyes. "There Was a prescribed form of consecrating the magic circle, qui we omitted as Unnecessary in a general illustration. The proper attracts gold "pontificalibus" of a magician is an ephod made of fine white linen, over That a priestly robe of black Bombazine, reaching to the ground, with the two seals of the earth drawn Correctly upon virgin parchment, . and affixed to the breast of the outer vestment Round His waist is tied a broad consecrated girdle, with the names Ya, Ya - Hey, Aaie,

- Elibra - Sadai - Pah Adonai - tuo Robore - Cintus sum. Upon His Shoes must be written Tetragammaton, with crosses round about; upon His Head has high-crowned cap of sand silk, and In His hand was Holy Bible, printed or written in pure Hebrew. THUS attired, and standing dans le charmed circle, the magician repeats the awful form of exorcism; and Presently, the infernal spirits make strange and frightening noises, Howlings, tremblings, flashes, and MOST dreadful Shrieks and yells, as a forerunner of Their Becoming visible. Their first appearance in the form of fierce and terrible golden lions tigers, vomiting forth fire, and roaring hideously about the circle; qui all the time exorcist must not Suffer Any tremour of dismay; for, en ce que box, They Will gain the ascendancy, and the consequences May Touch His Life. On The Contrary, he must summon up a share of resolution, and continues repeating the forms of constriction and confinement, until, They Are drawn nearer to the influences of the triangle, When Their forms will change to appearances less ferocious and frightful, and Become more submissive and tractable. Then the forms of conspiracy-have in this Manner beens Sufficiently repeated, the spirits forsake Their bestial shapes, and enter the human form, Appearing like naked men of gentle countenance and behavior, yet is the magician to be warily On His guard That They deceive \_him\_ not by much wild gestures, for They are exceedingly fraudulent and deceitful in Their dealings with Those Who constrain Them to Appear without compact, Having nothing in view but to suborn His mind, gold Accomplish His destruction. With great care the spirit aussi must be Discharged partner after the ceremony is finished, as He Has Answered all the demands made upon \_him\_. The magician must wait patiently till He Has Passed through all the terrible forms qui announce His coming, and Only When The Last shriek HAS died away, after-every traces of fire and brimstone HAS Disappeared, May he leave the circle and departure home in safety. If the ghost of deceased person is to be raised, the grave must be resorted to at midnight, and a different form of conspiracy is considers. Still Reviews another, is the infernal sacrament

for "any corpse That hath hanged, drowned, or Otherwise Made away with itself"; and in this case the conspiracies are Performed over the body, qui will at last rise, and standing upright, answer with a faint and hollow voice the issues That are able to it.

Eliphas Levi in his "Ritual of Transcendent Magic" That says "shoulds evocations always The permissible motive of an evocation May be Either love or intelligence. Evocations of love require less apparatus and are in every respect easier. The procedure is as follows: "He must, in the first place, Carefully collect the memorials of \_him\_ (or her) Whom we desire to behold, the items he used, and we qui His remains impressions we must aussi prepared an apartment in qui the person Lived, gold Otherwise, one of similar kind, and place His portrait veiled in white Therein, Surrounded with His favorite flowers, qui must be Renewed daily. A fixed time must Then be Observed, Either the birthday of the person, or That Day qui Was MOST Fortunate for his and our own affection, one of qui we May believe That His soul, HOWEVER blessed elsewhere, can not lose the remembrance; this must be the day for the evocation and we must Provide for it During the space of . fourteen days Throughout this period we must chorus from Extending to anyone le même proofs of affection qui we le même hour we must shut Ourselves in the chamber consecrated to the memory of the Lamented person, using only one small light, Such As That of a funeral lamp or Enter. This light shoulds be Placed behind us, the portrait shoulds be uncovered and we shoulds REMAIN before it for an hour, in silence finally, we shoulds fumigate the apartment with a Little Good incense, and go out backwards. On the morning of the day fixed for the evocation, we shoulds adorn Ourselves as if for a festival, not salute anyone first, make a single goal repast of bread, wine, and roots, or fruit; the cloth Should Be white, two covers Should Be ugly, and one portion of the bread broken Should be set aside; a little wine shoulds aussi be Placed in the glass of the person we design to invoke. The meal must be eaten alone in the chamber of evocations, and in the presence of the veiled portrait; it must be all cleared away at the end, except the glass Belonging to the dead person, and his portion of bread, qui must be Placed before the portrait. In the evening, at the hour for the regular visit, we must repair in silence, to the chamber, light a fire of cypress wood, and cast incense seven times thereon, pronouncing the name of the person Whom we desire to behold. The lamp must be Extinguished Then, and the fire permitted to die out. On this day the portrait must not be unveiled. When the flame is extinct, could more incense on the ashes, and invoke God selon the forms of the religion to the dead person Belonged qui, selon and the ideas qui he himself possessed of God. While making this prayer we must Identify Ourselves with the evoked person, speak as he spoke, believe in a sense he did Believed; Then, after-is silence of fifteen minutes, we must speak to \_him\_ as if he Were present, with affection and with faith, praying \_him\_ to manifest to us. Renew this prayer mentally, covering the face with Both Hands; Then call \_him\_ thrice with a loud voice; we tarry our knees, the eyes closed and covered, for Some minutes; Then call again thrice upon \_him\_ in a sweet and affectionate tone, and slowly open the eyes. Should nothing result, the Sami experiment must be Renewed in The Following year, and if Necessary a third time, When It is sure que la Desired appearance Will Be Obtained, and the walk along it has-been delayed the more realistic and striking it will be. Reminiscence of Knowledge and intelligence are made with more solemn ceremonies. If Celebrated With A Concerned personage, we must meditate for twenty - one days upon His Life and writings, form an idea de son appearance, converse with \_him\_ mentally, and imagine His answers; Carry His portrait or at least His Name, about us; follow a vegetable diet for twenty - one days, and was severe

Fast During the last seven. He must next construct the magical oratory. This oratory must invariably be darkened; goal if we operate in the daytime, we May leave a narrow aperture on the side Where the sun will shine at the hour of the evocation, and place a triangular prism before the opening, and a crystal globe filled with water, before the prism . If the operation be arranged for the night the magic lamp must be so Placed That icts single ray `shall be upon the alter smoke. The purpose of the preparations is to furnish the magic agent with Elements of corporeal appearance, and to ease as much as possible to the power of imagination, qui could not be exalted without risk into the absolute illusion of dream. for the rest, it Will Be Easily Understood That a beam of sunlight, the golden ray of a lamp, variously colored, and falling upon curling and irregular smoke, can in no way create a perfect image. The chafing - dish Containing the sacred fire shoulds be in the center of the oratory, and the alter of perfumes close by. The operator must turn to pray Toward the east, and the west to invoke; Either he must be alone or assisted by two persons preserving the strictest silence he must wear the magical vestments, qui we-have Described in the seventh chapter (of Levi ' s "Ritual of Transcendent Magic"), and must be crowned with vervain and gold. He should bathe before the operation, and All His under garments must be of the MOST intact and scrupulous cleanliness. The ceremony shoulds begin with a prayer suited to the genius of the spirit about to be Invoked and one Which would be approved by \_him\_ if he still Lived. For example, it Would Be possible to evoke Voltaire by reciting prayers in the style of It. Bridget. For the great men of antiquity, May we see the hymns of Orpheus Cleathes gold, with the adjuration terminating the Golden Venus of Pythagoras. On our own evocation of Apollonius, we used the magical philosophy of Patricius for the ritual, Containing the doctrines of Zoroaster and the writings of Hermes Trismegistus. He recited the Nuctemeron of Apollonius in Greek with a loud voice and added The Following conspiracy:

***" Vouchsafe to be present, O Father of All, and thou Thrice Mighty Hermes, Conductor of the dead. Asclepius son of Hephaistus, Patron of the Healing Art; and thou Osiris, Lord of strenght has vigor, do thou thyself be present too. Arnebasenis, Patron of Philosophy, and yet again Asclepius, son of Imuthe, Who presidest over poetry. "***

***" Apollonius Apollonius Apollonius Thou teachest the Magic of Zoroaster, son of Oromasdes; and this is the worship of the Gods. "***

For the evocation of spirits Belonging to religions from Judaism Issued, The Following kabalistic invocation of Solomon shoulds be used, Either in Hebrew, or in Any Other qui tongue with the spirit in matter is Known to-have-been familiar:

***" Powers of the Kingdom, be ye under my left foot and in my right hand! Glory and eternity, take me by the two shoulders, and Direct me in the paths of victory! Mercy and Justice, be ye the equilibrium and splendor of my life! Intelligence and Wisdom, crown me! Spirits of Malchuth, lead me betwixt the two pillars upon qui rests the whole edifice of the Temple! Angels of Netzach and Hod, Strengthen me upon the cubic stone of Yesod! O Gedulael! O Geburael! O Tiphereth! Binael, be thou my love! Ruach Hochmael, be thou my light! Be That Which thou are and thou `shall be, O Ketheriel! Tschim, assist me in the name of Saddai! Cherubim, be my strength in the name of Adonai! Beni - Elohim, be my brethren in the name of the Son, and by the power of Zebaoth! Eloim, do battle for me in the name of Tetragrammation! Malachim, protect me in the name of Jod He Vau He! Seraphim, cleanse my love in the name of Elvoh! Hasmalim, enlighten me with the splendours of Eloim and Shechinah! Aralim, act! Orphanim, revolve and shine! Hajoth has Kadosh, cry, speak, roar, bellow! Kadosh, Kadosh, Kadosh, Saddai, Adonia, Jotchavah, Eieazereie: Hallelu - jah, Hallelu - jah, Hallelu - jah. Amen. "***

It should be Remembered Above All, in conspiracies, que le names of Satan, Beelzebub, Adrammelech, and others do not designata spiritual unities, goal legions of unclean spirits. Our name is legion, and we are many "says the spirit of darkness in the Gospel Number deriving their the law, and progress takes up inversely in Hell and this has remorse of truth. " Then the evoked spirit of light manifests with dejected or irritated countenance, we must offer \_him\_ a moral sacrifice, That Is, be Disposed Inwardly to renounce whatever offends \_him\_; and before leaving the oratory, we must dismiss \_him\_, Saying:

***" May peace be with thee! Wished I have not to trouble thee; do thou torment me not. `Shall I labor to Improve myself have to Anything That offended thee. I pray, and will still pray, with thee and for thee. Pray thou aussi Both with and for me, and return to thy great slumber, expecting That Day When We `shall wake together. Silence and farewell. "***

Christian, in his "History of Magic" (Paris, 1871), says. "The place Chosen for the evocation is not an unimportant item Reviews The most auspicious is undoubtedly That room qui contains the last traces of the Lamented person If it be. not to Fulfill this requirement, we must go in search of Some isolated and rural retreat qui corresponds in orientation and appearance, as well as measurement, with the mortuary chamber.

The window must be blocked with boards if olive wood, hermetically joined, so That no exterior light Penetrate May. The ceiling, the oven interior walls, and the floor must be draped with tapestry of emerald green silk, qui the operator must secure himself with copper nails, Invoking no support from strange hands, Because, from this moment, he alone enter into May

this spot set apart from all, the arcane Oratory of the Magus. The furniture qui Belonged to the deceased, His favorite possessions and trinkets, the things end we qui His glance May be Supposed to-have Rested - all thesis things must be assiduously file Managed and Arranged in the order qui They occupied at the time de son death. If none of these memories Can Be Obtained, a faithful likeness of the departed being white must be procured, it must be Depicted in the dress and colors qui he Wore During the last period de son life. This portrait must be set up on the eastern wall by means clustering of copper fasteners, must be covered with a veil of white silk, and must be surmounted with a crown of flowers qui Those Were MOST Lived by the deceased.

Before the portrait there must be Erected year alter of white marble, supported by four columns qui must terminate in bull ' s feet. A five pointed star must be emblazoned on the slab of the alter, and must be Composed of pure copper flat. The square in the center of the star, entre les flat, must be wide enough recevoir the pedestal of a cup - shaped copper chafing - dish, desiccated Containing fragments of laurel wood and alder. By the side of the chafing - dish must be Placed a censer full of incense. The skin of a white and spotless ram must be stretched beneath the alter, and on it emblazoned Reviews another pentagram prawn with parallel lines of azure blue, golden yellow, emerald green and purple red.

A copper tripod must be Erected in the middle of the Oratory; it must be perfectly triangular in form, it must be surmounted by Reviews another and similar chafing-dish, qui must Likewise Contain a quantity of dried olive wood.

A high candelabrum of copper must be Placed by the wall on the southern side, and must Contain a single type of purest white wax, qui alone must illuminate the mystery of the evocation. The white color of the alter, of the ram ' s skin, and of the veil, in consecrated to Gabriel, the archangel of he planetary moon and the Genius of mysteries; the green of the copper and tapestries is dedicated to the Genius of Venus.

The alter and tripod Both must be encompassed by a magnetized iron chain, and by three garlands Composed of the foliage and blossoms of the myrtle, the olive, and the pink. Finally, facing the portrait, and on the eastern side there must be a canopy, aussi draped with emerald silk, and supported by two triangular columns of olive wood, plated with copper purest. In the north and south sides, entre les Each of These columns and the wall, the tapestry must fall in long folds to the ground, forming a kind of tabernacle; qui must be open on the eastern side. It the foot of Each column there must be a sphinx of white marble, with a cavity in the top of the head recevoir spices for burning. It is beneath this canopy que la appearances will manifest, and it shoulds be Remembered the Magus must turn to the east for prayer, and to the west for evocation.

Before Reviews entering this little sanctuary, Devoted to remembrance, the operator must be clothed in a vestment of azure, Fastened by clasps of copper, enriched with a single emerald. He must wear a tiara upon His Head Surrounded by a circle of twelve floriated emeralds, and a crown of purple. On His breast must be the talisman of Venus DEPENDING from a ribbon of azure silk. On the annular finger de son left hand must be a copper ring Containing turquoise. His feet must be covered with shoes of azure silk, and he must be Provided with a fan of swan ' s feathers to dissipate, if needful, the smoke of the perfumes.



The Oratory and all objects ict must be consecrated on a Friday, DURING THE qui hours are set apart to the Genius of Venus. This consecration is Performed by burning violets and roses in a fire if olive wood. A shaft must be Provided in the oratory for the passing of the smoke, drank care must be taken to prevent prevention the admission of light through this channel. When the preparations are finished, the operator must impose himself is a retreat of one-and-twenty days, Beginning on the anniversary of the death of the beloved being white. During this period he must chorus from conferring it the least anyone Of Those marks of affection qui He Was Accustomed to bestow on the departed; he must be absolutely chaste in deed and thought alike; he must take daily one goal repast, consistant of bread, wine, roots, and fruits. These three requirements are essential to success in evocation, and Their accomplishment requires complete separation. Every day, Shortly before midnight, the Magus must assume His consecrated dress. On the stroke of the mystic hour, he must enter the Oratory, bearing a lighted candle In his right hand, and in the other an hour-glass. The candle must be fixed in the candelabra, and the hour-glass on the alter to register the flight of time. The operator must replenish Then proceed to the garland and the floral crown. Then he `shall unveil the portrait, and erect it immovable in front of the alter, being white THUS With His face to the east, he` shall go softly over in His Mind the cherished recollections he Possesses of the beloved and departed being white.

When the upper tank of the hour-glass is empty the time of contemplation will be over. By the flame of the type the operator must kindle Then the laurel and alder wood in the chafing-dish qui stands on the alter; Then, Taking a pinch of incense from the censer, let \_him\_ thrice cast it upon the fire, repeating words The Following:

***" Glory be to the Father of life universal in the splendor of the infinite altitude, and peace in the twilight of the immeasurable depths to all spirits of Good Will! "***

Then he `shall cover the portrait, and Taking up His candle in His Hand,` shall depart from the Oratory, walking backward at a slow pace as far as the threshold. La même ceremony must be Fulfilled at the hour Sami During every day of the retreat, and at the crown visits Each qui est above

When the twenty - first day has arrived, the Magus must do his best to-have no communication with Any one, purpose if this be impossible, he must not be the first to speak, and must postpone all business till the morrow. On the stroke of noon, he must arrange a small circular table in the Oratory, and cover it with a new napkin of unblemished whiteness. It must be garnished with two copper chalices, year Entire loaf, and a crystal flagon of the purest white. The bread must be broken and not cut, and the wine emptied in equal portions into the two cups. Half of this mystic communion, qui must be His sole nourishment on this supreme day, `shall be offert by the operator to the dead, and by the light of the one hit he must eat His Own share, standing before the veiled portrait. Then he withdraws `shall have before, walking backward as far as the threshold, and leaving the ghost ' s share of bread and wine upon the table.

When the solemn hour of the evening HAS length arrived at the Magus `shall carry into the Oratory Some well-dried cypress wood, qui` shall he set alight in the alter and the tripod. Three pinches of incense `shall be cast into the flame in honor of the Supreme Potency qui manifests Itself by

Ever Active Intelligence and Wisdom by Absolute. When the wood of the two chafing-dishes has-been Reduced to embers, he must renew the triple Offering of incense on the alter, and must cast Some seven times on the fire in the tripod; Has Each evaporation of the consecrated perfume he must repeat the previous doxology, And Then turning tot he cast, he must call upon God by prayer of That Was qui religion professed by the person Whom he desires to evoke. When the prayers are over he must reverse His position and with His face to the West, must enkindle the chafing-dishes on the head of Each sphinx, and when to the cypress is full ablaze he must heap over it well dried violets and roses. Then let \_him\_ extinguish the candle qui Illuminates the Oratory, and falling on His knees before the canopy, entre les two columns, let \_him\_ mentally address the beloved person with a fullness of faith and affection.

and \_him\_

solemnly entreat it to Appear and renew this interior entreaty seven times, under the auspices of the seven providential Genii, and endeavoring During the whole of the time to exalt His Soul above-the natural weakness of humanity.

Finally, the operator, with closed eyes, hands and covering His face must call the person in a loud Invoked goal gentle voice, pronouncing three times all of the names he qui boron. "Some time partner after the third appeal, he must extend His Arms in the form of a cross, and lifting up His Eyes, he will behold the beloved being white, in a recognizable Manner, in front of \_him\_. That is to say, he will Perceive That ethereal substance separated from the perishable terrestrial body, the fluidic envelope of the soul, qui Kabalistic Initiates , It will, HOWEVER, declares Itself happy Either gold in punishment. If it be the lath, it will ask for the prayer of the Magus, gold for Some religious observance, we must unfailingly qui Fulfill. Lastly, it will indicate indication the time When the evocation May be Renewed.

When It has Disappeared, the operator must turn to the Last, rekindle the fire on the alter, and make a final Offering of incense. Then he must detach the crown and the garlands, take up His candle, and retired with His face to the West till he is out of the Oratory. His last duty is to burn the final remains of the flowers and leaves. Their ashes, united To Those qui-have beens file Managed During the time of retreat, must be mixed with myrtle seeds, and secretly buried in a field at a depth qui will secure it from disturbance of the ploughshare.

The last two examples are, of course, Those of "white" necromancy. The procedure Followed by savage tribes as of totally different race. Among some Australian tribes the Necromancers are called Expired Birraark. It is Said That has Birraark Was Supposed to be Initiated by the "mrarts" (ghosts) When They put \_him\_ wandering in the bush. It was from the ghosts That Obtained he replies to your question concernant events passing away, or yet to happen, qui might be of interest golden moment à son tribe. An account of a spiritual sitting in the bush is Given in "Kamilaroi and Kurnai" (p. 251): The Fires Were let down; the Birraark uttered the cry "Coo - ee" at intervals. At length a remote reply Was Heard, and Shortly Afterwards, the sound as of persons jumping on the ground in succession. A Voice Heard Was Then in the gloom asking in a strange intonation "That is

wanted? "At the termination of the session, the spirit voice said" He are going. "Finally, the Birraark Was found in the top of An Almost unreachable tree, Apparently asleep. In Japan, ghosts can be raised in various ways. One fashion is to "put into an andon" (a paper lantern in a flame), "a hundred rush lights, and repeat an incantation of a hundred lines. One of These lights rush is taken out at the end of Each line, and the Would - be ghost - seer Then goes out in the dark with one light still burning, and blows it out, When Their ghost Ought to Appear. Girls Who Lost Their lovers-have by death Often try that sorcery.

The method of procedure as Practiced in Scotland Was THUS. The haunted room was made ready. He, "Who Was to do the daring deed, about nightfall ENTERED the room, bearing with \_him\_ a table, a chair, a candle, a compass, a crucifix, if one Could Be taste, and a Bible. With the compass he cat a circle on the middle of the floor, wide enough to hold the chair and the table. He Placed dans le circle the chair and the table, and on the table ugly he the Bible and the crucifix beside the lighted candle. If He had not a crucifix Then he drew the figure of a cross in the floor dans le circle. Then all this was done, he Rested himself on the chair, opened the Bible, and Waited for the coming of the spirit. Exactly at midnight the spirit cam . Sometimes the door ouvert slowly, and there glided in noiselessly a lady sheeted in white, with a face of woe and Told her story to the man on His asking her in the name of God what she wanted. That she wanted was done in the morning, and the spirit Rested ever after. Sometimes the spirit rose from the floor, and Sometimes cam forth from the wall. There Was One Who burst into the room with a strong bound, danced wildly round the circle, and Flourished long whip round the man's head, goal never Dared to step into the circle. During a break in His frantic dance He Was Asked, in God ' s name, what he wanted. He Ceased His dance and Told His wishes. His Wishes Were the carried out, and the spirit Was in peace. In Wraxall's "Memoirs of the Mounts of Berlin, Dresden, Warsaw, Vienna and" there is an amusing account of the raising of the ghost of Knight Saxony. Reports circulated HAD beens That At His palace at Dresden There Was secreted a wide sum of money, and It was urged That if His spirit Could Be Compelled to Appear, interesting secrets Could Be extorted from \_him\_. Curiosity, combined with greed, accordingly Prompted His main heir, Prince Charles, to try the experiment, and, on the appointed night, Schrepfer Was the operator in the raising appearance. He commenced His proceedings by retiring into the corner of the gallery, kneeling down with Where Many mysterious ceremonies, he Invoked the spirit to Appear. It length, a loud clatter Was Heard at all the windows on the outside, Resembling more the effect produced by a number of wet fingers drawn over the edge of glasses than anything else to qui It Could well be Compared. The sound annoncé the arrival of the good spirits, and Was Shortly Followed by a yell of a frightful and unusual in nature. Schrepfer continued His invocations, when "the door Suddenly ouvert with violence and something Resembling a black ball or globe rolled into the room. It was enveloped in smoke cloud gold in the Midst of qui Appeared a human face, like the countenance of the Knight Saxon, from qui Issued a loud and angry voice, exclaiming in German, "Carl, was wollte du mit mich?" - "Charles, What Would thou do with me?" by reiterated exorcisms Schrepfer finally Dismissed the appearance, and the terrified Convinced fully dispersed num de son magical powers.

# De Occulta Philosophia

Cornelius Agrippa

For what reasons Necromancers believed they  
evoke the souls of the dead<sup>43</sup>

43

It seems by what has been already said, that the souls who still love after death their bodies they have left, as are the souls whose bodies have not been buried due to them or have left their body through violent death, still wandering around their body in this cloudy and wet spirit that attracts as to something familiar, one can, knowing the ways that once tied them to the body, raise them and attract them easily similar vapors, liqueurs and body odor by adding some artificial lights, songs, sounds, and oncoming things that can set in motion the spirital imaginative and harmony of the soul, without neglecting the sacred invocations and other things this kind that are derived from religion, because of the rational part of the soul that is superior nature. It is found in writing that Phytonisse made in this way come Samuel; so the witch of Thessaly her up right dead on his feet, in Lucan. This is so that we find in the poets and narrators of these kinds of things that souls did can evoke died without blood or without a body, and the shadows are easily attracted by fumigations that their actually, adding the œ eggs, milk, honey, oil, water, flour, such as providing a means to these souls to take body; that Circé in Homer, learn to Ulysses by a long instruction. It is believed that this may be that in the places where it is recognized that they occur most often because of something that is their relative, as the abandoned body that attracts them, or because of some printed affection once in life, pushing her soul - even to certain places, or because of the nature of tartareuse wherever it suitable for purging or punish minds. Generally known by experience these issues places to meet visions, night raids and recognizable ghosts; there are enough known by them - same as cemeteries and places where we execute criminal judgments or where recently delivered battles or places where the bodies of those killed were buried there is little year without atonement or funeral rites. For the atonement, the exorcism of some place, even as the ceremony of the duly paid to the body burial, often prevents souls approaching, and pushes further towards the scene of the execution of the judgment. Necromancy pulled away his name, because it operates on the corpses and demand response by the shades and shadows of the dead and underground Daimons, eye There was also Phigalia, city of Arcadia, some priests Magi heard loudly in the sacrifices, and which evoked the souls of the dead; and scriptures evidenced that some Phytonisse evoked the soul of Samuel, for holy souls love their

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<sup>43</sup> Occult Philosophy, Volume III - Chapter XLII - full title: For what reasons mages and necromancers believed they evoke the souls of the dead.

body; and they listen more and more quickly what they are asked, in the place where we keep the pledges of their relics.

Now there are two kinds of necromancy: the first is called necromancy, which makes getting up in the body, and blood demand; the other is the scyomantie, which simply bring shade. Finally she made all these experiences by means of bodies and bones of the killings, and by means of their members, and whatever comes of them, as it is there daimonic the power that is their friend ; that is why they easily attract the flows of bad Daimons because of the similarity and the properties they have together; and like - will have great power over the things of earth and men, necromancers assisted their help illuminate criminal loves, send dreams, diseases, and other similar spells what can also help the strength of those souls who are still wrapped in moist and turbid spirit, prowling around their bodies, commit the same misdeeds committed by the bad Daimons. Since they have by experience, knowledge of these things, that depraved and criminal souls torn from their bodies by a violent death and those of dead men without absolution and unburied remain around their bodies and are attracted to their similar, the maléficiens easily abuse them to succeed in their evil spells, initiating these unfortunate souls, offering them a body or by making them a part, calling them by hellish invocations, the conjurants by shapeless corpses scattered in the vast countryside by shadows of those who were not buried by the ghosts of ghosts archeon by the hosts of hell where premature death swept them by the horrible desires of the damned, and the superb Daimons avengers of crimes.

Whoever undertakes to deliver the souls in their bodies must, of necessity, what is the true nature of the soul, where it comes from, the size and number of degrees of perfection, by what intelligence is protected by which intermediaries it was broadcast in the body by what harmony it was joined with him, which she affinity with God, with intelligence, with the heavens, with the elements and all the other things she's image and resemblance finally by what impulse is the assembly of all parts of the body; because you have to know all these things to practice the art of raising the dead, that does not belong to man, but only God can communicate to one pleases, as he did in Hélizée who revived the son of Shunammite who was dead. Thus it is reported that Hercules raised Alcestis and she continued to live for a long time; Dyane and Apollonius also gave back life to a dead girl. It should be noted here that sometimes happens to men, the life-giving spirit retracts them, and they seem dead and stripped of all feeling, however, when the intellectual nature remains united to the body and has the same shape, the body remains the same; although the life-giving power does not extend on it actively, but remains retracted, united with the intellectual nature, it does not cease to be, and although it can be said that this state truly a man died since death is the lack of vitality, however, this body would not be truly separated from the soul, and can again awaken and rise to life. In this way appears many miracles, as we have seen in the past centuries among the Gentiles and Jews; among which we must put what Plato refers, in the tenth book of the Republic, a certain Phérée Pamphylia who remained ten days lying among the dead of the battle, and two days after having been removed was resurrected on the stake and had told some surprising things he had seen during his death. We talked about these adventures in part to the first book and we'll talk more

fully below - later chapters we process oracles arriving by rapture, ecstasy and agony of the dying.

## Of ' evocation of the souls of the dead<sup>44</sup>

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**D** years the Book III of Occult Philosophy, we taught how and by what the soul joins the body and what happens to him after death. Know, too, in addition to what has been said that souls after death cherish the body that dropped like a close relative that attracts them. So are the souls of evil men who left their bodies in a violent death and that it lacks their graves should we; they roam around their carcasses disorders and humid vapors. We already know the means by which souls are joined to the body it is easy to attract of fumes liquors and similar odors.

And why these souls of the dead are never mentioned without blood or the contribution of some of the abandoned body. To invoke the shadows, we fumigations with fresh blood, with the bones of the dead, with flesh, with œ eggs, honey, oil and anything that can serve as a means to souls to take body. It is also good to know for those who want to evoke the souls of the dead that they must do so in places where we know that souls are usually wander, attracted either by the body without some relative burial, or by any proven disease during life to the place or the people or the things of the place fit to punish or chastise these souls. The places are recognized by apparitions, ghosts of night races and similar events and wonders. That's why the most favorable places for this are the cemeteries, and the best places are still where took place the judicial execution of a criminal, and even those which took place during the last years of public carnage; there is also a better place, that is where some not further purified or corpse buried according to the rites was buried in recent years after a violent death. For the purification of these places, the sacred rite of burial of the dead that they have been prevented, are that souls can not get close and they are driven to the scene of the Last Judgment. This is why it is not easy to evoke the souls of the dead except those whom we know have perished bad or violent death, or whose bodies lack the burial they are owed.

Although, as we said, it is neither safe nor convenient to approach these places, we only need to select another place to take any major part of the abandoned body and to make fumigations necessary and perform other prescribed rites. Also be aware that although the souls of the lights are spiritual, there are also artificial lights made especially some special things in a certain form with signs inscriptions and names that suit them and which contribute mostly to the evocation of spirits. And these things that we have already said is not always sufficient for the invocation of souls because of the extra part - nature of the mind and reason, higher than the sky and the fates known to one religion.

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<sup>44</sup> Occult Philosophy, Volume IV

It is therefore by ultra strengths - natural and celestial used regularly attracting said cores and especially with things that move her harmony - of the soul, as imaginative as rational and intellectual as are the voice, the songs, sounds, incantations and everything that belongs to religion, prayers, incantations, exorcisms and all other sacred things that can be used for it in the most convenient way.

# Concerning Infernal Necromancy

The Book of Ceremonial Magic

Arthur Edward Waite

Chapter IX

It only Within recent times que la attempt to communicate with the dead has-been elevated to the dignity of White Magic. Here it is Necessary to affirm que la phenomena of Modern Spiritualism are to be distinguished from Clearly Those of old Necromancy. The identity of purpose is apt to connect the methods, the goal lathing Differ Generically. To compare Them Would Be Saying Almost equivalent to que la art of physical Alchemy is similar to mercantile pursuits Because The acquisition of wealth is the end in Either box. To appreciate the claim of Modern Spiritualism Would Be to Exceed the limits of this inquiry; it is MENTIONED only with the object of setting it quite apart. It shoulds, HOWEVER, be added That occult writers (with the indiscrimination qui est common to Their kind)-have Sometimes Sought ambitiously to Represent the communication with departed souls by moyen de Ceremonial Magic as something much more exalted than Spiritualism mother, whereas the very opposite is nearer the truth. Ancient Necromancy Was barbarous and horrible in icts rites; it is only under the auspices of Eliphas Lévi and Pierre Christian That Is has - hallucination, Having no scientific consequence whatever. The secret of true evocation belongs to the occult sanctuaries, by the hypothesis of Those Who are Their spokesmen; it is not the process of Spiritualism, and still less, so far as May be gleaned, is it That of the magical Rituals, nor Would the secret at best sccm respecté by Those Who Possess it, Because The Higher soul of man transcends evocation, and That Which does sponds Ought to be bebeath the initiate. The claim, HOWEVER, is naturally one of delusion complicated by fraud.

In Any case, the Necromancy of the Rituals is, Properly speaking, a department of Black Magic, and for this reason no doubt It was excluded from the scheme of the theurgic Arbatel; Nor do Such composite works Even as the two Keys of Solomon and the Magical Elements Contain Any account of a process always qui Was Held in execration. It was lawful Apparently for the Magus to conjure and compel the Devils, to rack the hierarchy of Infernus by the agony of Divine Names, he must aim to the dead Their rest.

Where the process is Given, as in the Fourth Book of Cornelius Agrippa, it is confined to the evocation Souls Of Those Who might reasonably be Supposed to be damned, and it Involves revolting rites. It Assumes que la evil caries with liver \_him\_ into the next world the desires qui-have depraved \_him\_ here, and it looks like \_him\_ By His persist affinities with the Relinquished body. On this way the use of blood cam to be Regarded as essential Because blood Was held-to be the medium of physical life; so has aussi portion of the body Itself, whether flesh or bone, Was prescribed in the rite. There is not need to say Any That evocations Involving the use of Such materials belong the Black Magic, They Would not aim in Any box offer a redeeming feature to the consideration of the Informed student. " It est aussi to be Understood, " say nickname - Agrippa, " That Those Who are Proposing to raise up the souls of Any deceased persons must do so in places with qui it is Know That They Were familiar, in qui Some special alliance entre soul and body



May be ASSUMED, gold Some species of Attracting affection, still leading the soul to Such places ... Therefore the localities MOST suited for the purpose are churchyards, and better still, Those qui-have-been the scene of the execution of criminal Judgments " in plain words , the immediate neighborhood of a gibbet. A battlefield or the other instead of public slaughter is still more favorable purpose best of all is the scene of a murder before the removal of the carcasses. The ritual of Necromantic Evocation is Indicated goal not given by the authority just Cited; we must seek it in Ebenezer Sibley and in the supplementary portion of the Grand Grimoire and the Red Dragon. The astrologer Sibley does not give account de son of sources, aim They Were Evidently not in printed books. The Sloan MS numbered 3884 in the Library of the British Museum Would-have-been one to APPEAR. It is, in Any box, not an invented process; Develops the principles it laid down in the pseudo - Agrippa and is quite in harmony with the baleful genius of Black Magic. It is here Given verbatim.

if goal INSTEAD of infernal or familiar spirits, the ghost, or apparition of a departed person is to be Exorcised, the Magician, With His assistant must repair to the churchyard gold fell Where the deceased Was buried, exactly at midnight, as the ceremony can only Performed in the night entre les hours of twelve and one. The grave is first to be ouvert, or an aperture made by qui Access May be Had to the naked body. The magician HAVING Described the circle, and holding a magic wand In his right hand, while His companion or assistant beareth a consecrated torch, he turn himself to all the four winds, and, touching the dead body three times with the magical wand, repeats as follows:

***" By the virtue of the Holy Resurrection, and the torments of the damned, I conjure and exorcise thee, Spirit of N. deceased, to answer my liege demands, being white odebient unto thesis sacred ceremonies, on pain of everlasting torment and distress ... Berald, BEROALD, BALBIN, ATM, GABOR, Agaba. Arise, Arise, I support and command thee. "***

After thesis forms and ceremonies, the ghost or apparition will Become visible, and will answer Any Questions put to it by the exorcist. Out if it be Desired to put interrogatories to the spirit of Any corpse That HAS hanged, drowned or Otherwise Made away with itself, the conspiracy must be Performed while the body lies on the spot Where It is first found partner after the suicide hath-been committed, and before it is touched or removed. The ceremony is as follows. The exorcist binds upon the top de son wand has bundle of It. John ' s worth gold Milies perforatum, with the head of an owl; HAVING and repaired to the spot Where the corpse lies, at twelve O ' clock at midnight, he draws the circle and solemnly repeats words thesis:

***" By the mysteries of the deep, by the flames of Banal, by the power of the East and the silence of the night, by the Holy Rites of Hecate, I conjure and exorcise thee, thou distresses spirit, to present thyself here and reveal unto me because of thy calamity, why didst thou offer violence to thy own life ledge, Where art thou are now in being, and thou wilt Where Hereafter be. "***

Then gently smiting the carcass nine times with the rod, he adds:

***" I beseech thee, thou Spirit of N. deceased, to answer my demands That I propound unto thee, thou hast ever hopes for the rest of the holy ones and ease of all thy misery; by the Blood of Jesus qui He shed for thy soul, and I beseech thee bind to utter unto me what I `shall ask thee. "***

Then cutting down the carcass from the tree, They Shall lay ict head Reviews towards the east; in space That this Following conjuration is repeating, They Shall set a chafing-dish of fire at ict right hand, into qui They Shall for a little wine, some putty and Some gum-aromatic, and lastly the contents of a vial full of the sweetest oil. They `shall-have aussi a pair of bellows and Some enkindled charcoal to make the fire burn bright When the rise carcasses. The conspiracy is this:

***" I beseech thee, thou Spirit of N. That thou do time immediately enter into thy ancient body again and answer to my demands; by the virtue of the Holy Resurrection, and by the posture of the body of the Savior of the world, I charged thee, I beseech thee, I command thee, on pain of the torments and wandering of thrice seven years, qui I, by the strength of sacred magic rites have power to inflict upon thee; by thy sighs and groans I beseech thee to utter my voice. So help thee God and the prayers of the Holy Church. Amen. "***

This ceremony being white thrice repeated, while the fire is burning with mastic and gum - aromatic, the body will begin to rise, and last will stand upright before the exorcist, answering with a faint and hollow voice the issues propounded unto it: why it destroyed Itself, Where icts dwelling is, what ict food and life are, how long it will be ere it enter into rest, and by what means clustering the magician May assist it to come to rest; aussi of the treasures of this world, Where They are hid. Moreover, it can answer very punctually concernant Where the ghosts reside seats, and of the Manner of communicating with 'em, teaching the kind of Astral Spirits and hellish Beings so far as icts capacity allowed. All this When the ghost hath fully Answered, the magician Ought out of commiseration and reverence to the deceased, to use what means clustering can Possibly be used for Procuring rest unto the spirit, to qui effect he must dig a grave, and, filling la même half full of quick - lime, with a little common salt and sulfur, must put the carcass into it naked. Next to the burning of the body into ashes, this is of great strength and quiet to end the disturbance of the Astral Spirit. Purpose in this and in all cases Where the gold ghost apparitions of deceased persons are raised up and Consulted, great caution is to be Observed by the Magician to keep close dans le circle; for if, by the constellation and position of the stars at His nativity, he be in the predicament of Those Who follow the Black Art for iniquitous Purposes, it is very dangerous to conjure Any spirits without Describing the form of the circle, and wearing upon le coeur, holding gold in the hand, the Pentacle of Solomon. For the ghosts of men deceased can affect Easily sudden death to the magician born under Such constellation of the planets, Even whilst in the act of being white Exorcised. It must be confessed That this process is grim and depressing, and the occult student will not envy the sorcerer at the first flutter of the corpse. Get the rite is methodical, and Even sober, When Compared with the monstrous alternative of the Grand Grimoire, qui must be Given on the authority of Levi; for no available editions of the work qui est in question, nor yet of the Red Dragon, nor Indeed Any ritual of my acquaintance, contains it. There is reasonable probability That he invented it to make out His box at the moment.

There are aussi necromantic processes, comprenant the tearing up earth from severe with the nails, dragging out Reviews some of the bones, setting em crosswise on the breast, Then Assisting at midnight mass on Christmas Eve, and flying out of the church at the time of consecration, crying: " Let the dead rise from Their tomb! " Then returning to the graveyard, Taking a handful of earth nearest 'to the coffin, running back to the door of the church, qui has " Let the dead rise from Their tombs! " Then, if we escape being white Seized and shut up in a madhouse, retiring at a slow pace, and counting oven

thousand five hundred steps in a straight line, qui means clustering Following a broad road or scaling walls; finally, Having Traversed this space, lying flat upon the earth as if in a coffin, repeating in doleful tone: " Let the dead rise from Their tombs! " And calling thrice on the person Whose appearance is Desired.

The object of Necromantic evocations Was la même much as the other operations of the Grimoires. If the sorcerer of old, like the modern magician, HAD ever dispossessed the sate of Apollonius of ict eternal rest, it Would Have beens upon a matter of finance. The remaining process in Necromancy Will Be Appropriate year therefore concluded to our whole inquiry, as it is designed to raise-up and expel a human spirit who is Supposed to stand guard over a hidden treasure. It is from the Verus Jesuitarum Libellus, and the need is plus ultra of Ceremonial Magic, HOWEVER distributed selon the colors of the spectrum. The end of all things is money, says the sorcerer, and if Asked to define occult Science, he Would answer That Is Was the method of Obtaining concealed money. The testimony of the Entire literature coincided with this definition.

# the Libations

**The** es libations "Sponde" in the singular and "spondai" in the plural, are another characteristic ritual religious practices of paying on an altar or the floor part of a liquid, wine mixed with water most often in offering to the gods. Associated with the prayers of the sacrifices, they also constitute an independent rite performed **daily at sunrise, before falling asleep and always at dinner.** (Homer, *Odyssey*) The libation then behaves as in the sacrifice thusia a religious aspect and a festive aspect: the beginning and end of the meals are accompanied by libations; banquet, symposium, following dinner and goes to drink and chat, is always preceded by libations. (Plato, *Feast*)

It also marked a departure or arrival they placed themselves under the protection of the gods and are finally so rule to seal alliances, truces and treaties, that the word spondai has become the common term for the treaty, semantic development brand once again the binding characteristic of Greek politics and religion. (Thucydides *History of the Peloponnesian War*)

Another type of libations is designed for chthonic powers and the dead. These are the khoai, kheo the verb "spread in quantity", closely related to the sacrifices designated énegismata. It also consists of poured liquid but do not drink from the liquid is indeed devoted entirely spilled on the ground or on the burial mound. While one can, according to the ritual of spondai, make a libation of any drink, the rules seem more precise in the case of khoai: They often exclude wine, except in the evocative rite of the dead and consist of water, honey, milk and soothing power - there apotropaic. (Aeschylus *The Persians*)

# The corpses

**The** are dead who are likely ' interest necromancers are those who died by suicide or whose body n ' has not been buried or were a victim of ' accidental death, of ' a crime of ' execution or fell at war.

## Dead as a raw material in magic

**The** are dead provide interesting commodities in witchcraft recipes.

### Ordinary dead

- A tooth ' a man died recently that ' is burned and which we breathe smoke loosens nouements d ' lanyard.
- The bones ' a powder reduced death are a sovereign remedy against the ' epilepsy.
- The nails of the coffin of ' dead are popular for all necromantic operations, particularly the nails from rotten coffins that ' are pulled in secret cemeteries.
- Human Skulls are highly sought after by sorcerers and magicians because they are the receptacle of souls that ' they locked. Exposed as museum pieces, they evoke the power of sorcerers in the eyes of their customers.

### the hanged

**C** As in the pig, everything is good in the Hangman's rope, his fat, his teeth, his seed and his hand.

- The hangman's hand is used to make what ' is called the " Hand of Glory <sup>45</sup> " .
- The hanging rope allows those who have one in their pocket to win every game.
- Hangman's teeth are components of many spells.
- The hanged seed produces a plant that grows at the foot of the gallows: c ' is the mandrake, the wonderful virtues.

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<sup>45</sup> See recipe in this present spellbook.

# Necromancy d ' Egypt

**S**oucieux of life in the ' at - beyond, Egyptians have developed various methods to preserve the bodies of the deceased, mummification. They would use both magic that ' practical and proven recipes. The ' instrument forked served during the ceremony of ' opening the mouth, through which, according to the Egyptians, the deceased could eat, drink and move. Cups vases and contained beverages that ' while was spread that ' were recited incantations.

Another fact worthy ' to mention, it would seem that ' during the initiation ceremony ' a sorcerer's apprentice, the officiating invoked the death figure carrying a scythe, to turn ' apprentice to the test.

## The death of the Egyptian pound

**AT** Nubis, the god of death jackal-headed, guided the deceased to the ' at - beyond. On Egyptian papyrus, we often see a scale that was used to weigh the Anubis to c œ heart of the ' dead man. If the weight of his earthly sins heavier c œ heart, they threw the dead monster Amnit, reptile head, devouring it. These papyri dealing with initiatory path toward ' at - beyond, are included in the Book of the Dead, the main source of ' inspiration magic and necromantic practices.

# Shamanism

# the Voodoo

**S**urtout widespread in Haiti. Object of fear and pity, it even happens that the deceased had beheaded for not becoming zombie later. Bokors, hougans, zobops are voodoo priests who can create zombies.

According to Davis ethnobiologist web it is possible to make someone fall into a deep lethargy or coma with a drug from certain venomous fish, and some toads, real sponges microbes. In the design of this drug, also works for folklore, bones crushed powder preferably those of one or a witch, lizards, polychaete worm, plant, but also the outcome of tétradoxine globefish which has a large role in the composition of this powder. This powder causes a stop of the main vital centers, extremely slow heart rate, the victim of this powder is "dead" but is fully aware of what is happening, postmortem examination, burial ... The few people back of such an adventure tell that the moment the worst is that of awakening once in the coffin. The poison should be applied to the skin, which then enters the blood, where it had its effect. At nightfall voodoo sorcerer, with these fans, just dig up the unfortunate, which then serves as slave to work hard when he can account for the state in which it is located. The Criminal Code of Haiti mention of this practice: "Will also be considered as premeditated murder substance use made against anyone and can without causing actual death inducing a lethargic coma more or less prolonged and after administering said substances the person buried this act will be considered murder "

In Haiti April 30, 1962, Clairvuis Narcisse entered the hospital Albert - Schweitzer in Deschapelles because of high fever, his health empire until May 2 when he was killed in the presence of his s œ ur Angelina, his body was laid to rest on May 3 near the village of Esther, 18 years later in 1980, a man accosts Angelina on the village square himself as Narcissus, he explains how as a result of a clash between him and his brother, he was a victim of Boko, how it was exhumed and taken to the north of the country to work on a plantation in other zombies company. Two years after the death of their master's deliver him, he wanders in the country, always in fear of his brother, the announcement of his death - one, he returns to his village to find his s œ ur.

In 1981 Lamarque Duvon, director of the psychiatric center of Port - to - Prince, decided to check the story of Narcissus, he is questioned about his childhood and his life, that his words were confirmed by his family, and finally convinced Duvon his family. However his family and his village does not want his presence, he was admitted to the clinic of Dr Duvon, then a Baptist mission.



## Contact the ' spirit of the dead

**I**s important now to explore some dark and occult aspects of necromancy, namely the art to contact the spirits of the dead and also the art of protecting ghosts and ghosts. Countless are the words that have been used to express the horror caused by the return of a death. The return of a death in the living world appears as an event so against - nature and so traumatic for both the dead than for the living, it can only inspire Fright and tremors.

However, it seems that some occultists seeking since time immemorial to contact the spirit of the deceased and even getting live life to the non - life, which is a macabre parody of existence. Most of the time these necromancers shade use their occult science to get power over the living and the dead. They try to dominate the minds of the living and the dead to make them docile slaves able to serve their fatal ambition and inordinate thirst for power. You certainly understand that this practice represents the dark side of necromancy. The dead are - they really dead? Such is the agonizing question that bothers us. Of course, if you try to use logic to solve this problem, our "intellect" will make us that the dead no longer exist and even, are no longer as they are no longer with us. Wrong answer. African tradition has always taken account of "the afterlife", ie the survival of the immaterial part of a man after his physical death. In Africa, there a multitude of traditions, rituals and legends that challenge and we attract our attention to the fact that in some rare cases, the dead may have the power to come back for a time the kingdom of shadows, and manifest in the living world. Moreover, the same occult traditions teach that certain insiders High necromancy may experience some old rituals allowing them to contact the spirits of the dead, to recall the force, to submit to their will and using them as servants . Needless to say that such operations are not safe for the experimenter. Some find it madness or death. To better understand what it is, I invite you to a trip into the world of necromancy. We will first of all we fly towards the Americas and the Islands (West Indies, Haiti) Note that a traditional cultural perspective, the Americas and the islands of the Caribbean Sea are part of the African Diaspora: black slaves brought with them their dreams, their hopes, their traditions, their beliefs, their culture brief.

## The ritual gourds in Haitian voodoo

There are some behind Haiti HOUMFORS (voodoo temples), a small windowless box and still closed is called the abode of souls. The first observation that strikes our mind is that this "mystery box" is still outside of the temple, outside the peristyle. Why ? Just because the " vaudouisants " believe the HOUMFOR (temple) is a place of life where men have the privilege of intimate contact with the gods, and so the spirits of the dead (even if the invoked during certain ceremonies) have nothing to do in the house of life. Only the gods (ORISSHAS, LOAS or VAUDOUNS) are expected to take to the temple. What happens - it then when a member of the Brotherhood wants to talk to his ancestors? The Papaloi (Father of the Gods) in Haitian Loa = Orisha

Voodoo = = God) or Mamaloi (Mother of the Gods), High Priests of the Temple lead the follower who wants to talk to his ancestors at the home of souls known as "Case gourds." The wind is fresh, fresh breeze from the sea blowing over the " Bleak ". A big red sun on the horizon slowly dives into the ocean and has scarred the landscape of his light purple and pink. Twilight, the earth will rest. An old man dressed in black before a young man who seems to follow him with respect.

The old man called Estimated Jolicoeur, it is a great Papaloi the region of " Bleak ". The young man who follows the name is Narcissus Poncanal. Both walkers bypass the "Houmfor" and head to a small box located at the rear of the temple, outside the enclosure. This box has a single opening "the Gate" and is free window. This is the "House of Souls", the Case gourds. Estimated Jolicoeur, old Papaloi, out a key from his pocket and opened the big rusty padlock condemned the door, he pushed the door creaking on its hinges. Inside the box, the twilight reigns and the young Narcissus Poncanal strikes a match and ignited the wick of a kerosene lamp. The pair then penetrate the mystery box. In the light of the hurricane lamp, Narcissus eyes distinguish gourds half buried in the earth floor, " the Calabashes souls ", some are covered with crust of dried blood from previous propitiatory sacrifices. The old Papaloi turned to his young follower and ask him this question: " So son, to whom you want to talk? " Narcissus Poncanal replied: " I want to talk with the spirit of my deceased father about the legacy he bequeathed me. "" Well, then give - my cock! " Meets the Papaloi. Narcisse takes the rooster legs shackled in a wicker basket he brought with him. The old Papaloi, grabbed the rooster, up against the opening of a calabash half buried in the ground and decapitate a steady hand with a machete. The blood spurts in the gourd while the creature flutters in the throes of agony. When all the blood of the rooster has elapsed, the old Papaloi said to Narcissus: " Be son, come speak to the calabash, call your late father, his voice will speak to you through the calabash. " Narcissus then called his father and he hears the voice of the late Albert Poncanal magnified his father comes out of the gourd. This is a voice from beyond - falls, but it is that of his father, and Narcissus recognizes the voice of his father. They talk, they talk, they converse and time passes. When the young man and Papaloi emerge from the mystery box, the night has already fallen and the bottom of the air is fresh. There are also rituals of pure necromancy, such as those used by the followers of necromancy to enter cemeteries without offending entities who watch over the rest of the dead.

## The Baron Samedi

**D** years occult tradition of Haiti, Baron Samedi is represented as a tall man, dressed all in black, the impenetrable face and glowing eyes, which often appear in cemeteries, wearing an elegant black coat and hat topper. Baron Samedi is not a Loa (God) to speak of, but it is a spiritual entity of great power. Baron Samedi is "the guardian spirit of the cemeteries, the entity that watches over the peace of the dead." When people want to go by night in a cemetery for one reason or another, it's Baron Samedi they have to do. Baron Samedi is the rest of the departed goalkeeper and he scrupulously fulfilled its task. Woe to the sacrilegious Snatchers who dare come vandalize graves. Baron Samedi would make them pay for their audacity with their lives. This leads us to ask us a question: if the Haitian cemeteries are so well guarded by a terrible spirit, so how necromancers are - they to obtain the bones of corpses, dead teeth and some mortified relics they need to make their powder and ointments. Nobody can escape the Baron Samedi vigilance and enter by night in a cemetery to open graves without him knowing? Therefore necromancers have developed a kind of reconciliation ritual to calm the terrible guardian. When necromancers want to work the night in a cemetery without fearing the wrath of Baron Samedi, they perform a kind of entry or right of way fee. The night is dark and tonight she is particularly dark. A thick layer of clouds obscures the light of the moon and stars. The darkness is total. Despite the sinister atmosphere of this dark night, a small group of men dressed in black approaches in a hurry the cemetery gate, which is located outside the village of "Casetifin". They are three, they are not afraid, they are necromancers and their leader is called Boniface Malcoeur, a dark sorcerer known. Boniface Malcoeur is the leader, he carries no baggage but his two assistants pose their big leather bag next to the cemetery gate and are three back. Boniface Malcoeur, chief of necromancers, advances and opens the bag. He comes out 7 black candles he has in a line along the cemetery wall, then pulled the bag a big bottle of good whiskey 12 years of age, and a bunch of big black cigars he has on the floor next to an open matchbox (mind going smoke should find everything ready, so the hard liquor bottle must be open). Having laid all those present, Boniface Malcoeur lights 7 black candles, he takes a sip of whiskey and poured some alcohol on the floor and then he called Baron Samedi. "Baron Samedi, Lord Keeper of Cemeteries, I, Boniface Malcoeur I offers you light and ' energy from black candles, eat - . them, it's for you I'll also offer fine cigars and alcohol, just drink and just smoke, and do not bother me during my work in the cemetery, I promise to put everything in place and not to soil your domain. " It's over, the passage ritual was performed, the three necromancers grow without fear the cemetery gate, Baron Samedi, busy drinking and smoking does not annoy tonight.

# Necromancy in the literature

**The** term "*Alkinou apologon*" (tale to Alcinous) was used in antiquity to refer to books IX - XII of *Odyssey*, where Odysseus tells Alcinous in effect, king of the Phaeacians, many of his adventures, including his descent into hell, necromancy ( *Odyssey*, X, XI-467, 640), but also the story of the Cyclops, the Sirens, that of his stay with the sorceress Circe, etc. The formula was so come to mean a long and fabulous history. Indeed, Homer in the *Odyssey*, Odysseus is evoking the shade Tiresias. There are other examples in ancient literature as the Ortygia episode evoking King Darius in *The Persians* of Aeschylus and that of Gilgamesh, the Babylonian, bringing back his faithful friend Enkidu. Mary Shelley's *Frankenstein*, is an excellent example of ritual studies and necromancy. Nowadays, literature employs many texts to necromantic overtones, ie when ' it is a question of ' ghost story, zombies, ghosts, haunted houses or d ' stories of spiritualism. In France, another romance survived the fall *Burgraves* and that - there's still alive. It's the romance of the night, the madness, the tragic experience of all limits, all the way: the romantic traveled extensively, but those trips - there are more distant, since it is in them - same as they are lost. Traditionally called the " small " romantic because their works are thinner, especially exploded as the " big " , but above all because they are unclassifiable. They are true bohemians (those who die from cold, hunger, those who haunt the squalid neighborhoods of Paris, where they are sometimes found dead, as Gerard de Nerval), the marginalized, the rebels who are afraid: " Bousingots " , " frantic " , " werewolves " ( Philotée O'Neddy, Xavier Forneret, Pétrus Borel, Aloysius Bertrand, but Charles Nodier and Nerval). Alongside all, they are really the black share of the romanticism, the one that fascinated the occult, the memory of the Enlightenment of the eighteenth century, necromancy.

## the Necronomicon

In an old, dusty and evil book it is written: "The essential Salts of Animals May be so Prepared and preserved, That year ingenious Man May The rightful owner of this book is no less than the old and mighty wizard and necromancer Joseph Durwen. Tales Told by Experienced travelers speaks of mortals coming in possession of this book, and with the guidance of thesis mortals it is Said to-have Learned the basics of necromancy. Some tales Even speaks of mortals Actually performing the blasphemous act.

If you, brave adventurer, want to Add Some knowledge of necromancy to your experience Then seek out the farm of Joseph Durwen Located somewhere in Aphex Twin's area, and to start exploring icts secrets. One word of advice before you go, bring plenty of Good equipment.

# Sabbath and Dead Days

L ' Halloween

The day of deads

**The** e Day of the Dead, Mexicans honor their ancestors and seek their good. They provide fake skulls and bones, seen as powerful door - happiness.

All Saints

# Necromancy and Religion

## Catholic

**P**uring a long time the ' Church's ' is not at all busy this because, traditionally, there was extreme reluctance on the subject, largely manifested by the clergy. This attitude was especially highly developed among Protestants who are closer to the ' Old Testament and the texts are very clear indeed: "You n ' invoqueras not the dead, you n ' will have no contact with those who commit these abominations. .. ". In the New Testament, nothing ' prohibits communication with ' the - past and there are even two texts, the ' one of St. Paul and the ' other of St. John, that evoke the relationship with the spirits. These texts rather talk about the need to discern between the spirits that can harm us or disturb us and those who can help us. In fact, if ' it is faithful to the New Testament, the Gospels and Epistles, he n ' there is no ' absolute prohibition. The clergy may well have expressed extreme hostility to communication with the dead, that - it was tolerated in fact.

### Necromancy in the Catholic Encyclopedia

( *nekros* "dead ", and *manteia* "divination")

**NOT** ecromancy is a special form of divination (qv) by the evocation of the dead. Understood as nigromancy ( *Niger*, black), qui est the Italian, Spanish and Old French form, the term Suggests "black" magic or "black" art in qui marvelous results are due to the agency of evil spirits, while in "white" magic They Are due to human dexterity and trickery. The practice of necromancy supposed belief in the survival of the soul after death, the possession of a superior knowledge by the disembodied spirit, and the possibility of communication entre les living and the dead. The Circumstances and conditions of this communication - Such as time, place and rites to be Followed - depends on the various designs qui Were entertained concernant the kind of the departed soul, ict abode, ict relationship with the earth and with the body in qui Previously it resided. As divinities frequently Were goal heroes human raised to the rank of gods, necromancy, mythology, and Demonology are in close relationship, and the oracles of the dead are not always Easily distinguished from the oracles of the gods.

## I. Necromancy in Pagan Country

**A**T along with other forms of divination and magic, necromancy is found in every nation of antiquity, and is a common practice to paganism at all times and in all countries, but nothing definite can be said to have the place of origin. Strabo (Geogr., XVI, ii, 39) says that it was the characteristic form of divination among the Persians. It was also found in Chaldea, Babylonia and Etruria (Clemens Alex, "Protrepticum" II, in Migne, PG, VIII, 69; Theodoret, "Graecarum affectionum curatio" X, in PG, LXXXIII, 1076). Isaiah (xix, 3) refers to its practice in Egypt, and Moses (Deuter, xviii. 9 - 12) warns the Israelites against imitating the Chanaanite abominations among those seeking the truth from the dead is mentioned. In Greece and Rome the evocation of the dead took place especially in caverns, or in volcanic areas, or near rivers and lakes, where the communication with the abodes of the dead was thought to be easier. Among these, *nekromanteia*, *psychomanteia*, and *psychopompeia*, the most celebrated were the oracle in Thesprotia near the River Acheron, which was supposed to be one of the rivers of hell, reviews another in Laconia near the promontory of Tænarus, in a broad and deep cavern from which a black and unwholesome vapor issued, and which was regarded as one of the entrances of hell, others at Aornos in Epirus and Heraclea on the Propontis. In Italy the oracle of Cumae, in a cavern near Lake Avernus in Campania, was one of the most famous.

The oldest mention of necromancy is the narrative of Ulysses' journey to Hades (Odyssey, XI) and of his evocation of souls by means of the various rites indicated by Circe. It is noteworthy that, in this instance, although Ulysses' purpose was to consult the shade of Tiresias, he seems unable to evoke it alone; a number of others appear also, together or successively. As parallel to this path of Homer mentioned may be the sixth book of Virgil's *Aeneid*, which concerns the descent of Aeneas into the infernal regions. But here there is no true evocation, and the hero himself goes through the abodes of the souls. Besides this poetical and mythological narrative, several instances of necromantic practices are recorded by historians. At Cape Tænarus Callondas evoked the soul of Archilochus, whom he had killed (Plutarch, "De numinis vindex" xvii). Periander tyrant of Corinth, and one of the seven wise men of Greece, sent messengers to the oracle on the River Acheron to ask his dead wife, Melissa, in what way instead she had a stranger's deposit. Her phantom appeared twice and, at the second appearance, gave the required information (Herodotus, V, xcii). Pausanias, King of Sparta, had killed Cleonice, whom he had mistaken for an enemy during the night, and in consequence he could find neither rest nor peace, and his mind was filled with strange fears. After trying many purification and atonement, he went to the *psychopompeion* of Phigalia, Heraclea, evoked her soul, and received the assurance that his dreams and fears would cease as soon as he should have returned to Sparta. His wife, upon arrival there, he died (Pausanias III, xvii, 8, 9; Plutarch, "De vindex num.", X; "Vita Cimonis" vi). After his death, the Spartans sent to Italy for psychagogues to evoke and appease his manes (Plutarch, "De vindex num." xvii). Necromancy is mixed with oneiromancy in the case of Elysus of Terina in Italy, who desired to know if his son's sudden death was due to poisoning. He went to the oracle of the dead and, while sleeping in the temple, had a vision of both his father and his son who gave him the desired information (Plutarch, "Consolatio ad Apollonium" xiv).



Among the Romans, Horace Several times alludes to the evocation of the dead (see Especially Satires, I, viii, 25 ff.). That Cicero testifies His friend Appius practised necromancy (Tuscul. Quaest. I, xvi) and That Vatinius called Expired up souls from the netherworld (in Vatin. Vi). La même est Asserted of the Emperors Drusus (Tacitus, "Annal.", II, xxviii), Nero (Suetonius, "Nero", xxxiv; Pliny, XXX v "Hist Nat."), And Caracalla (Cassius Dio, LXXVII, xv). The grammarian Apion pretended to-have Conjured up the soul of Homer, Whose country and relatives he Wished to Ascertain (Pliny, "Hist. Nat." XXX, vi) and Sextus Pompey Consulted the famous Thessalian magician Erichon to learn from the dead the outcome of the struggle entre His father and Caesar (Lucan, "Pharsalia," VI). Nothing Can Be Said some concernant the rituals or incantations qui Were used; They seem to-have-been very complex, and to-have varied in Almost every instance. In the Odyssey, Ulysses digs a trench, pours libations around it, and sacrifice black sheep Whose blood the shades drink before speaking to \_him\_. Lucan (Pharsalia, VI) Describes at length Many incantations, and speaks of warm blood Poured into the veins of a corpse as if to restore it to life. Cicero (In Vatin. Vi) porte That Vatinius, in connection with the evocation of the dead, to the manes offert the entrails of children, and St. Gregory Nazianzen mentions virgins and boys That Were Sacrificed and dissected for conjuring up the dead and divining (Orat. I contra Julianum,

xcii, in PG, XXV 624).

## II. Necromancy in the Bible

In the Bible is necromancy MENTIONED Chiefly in order to forbid it or to reprove Those Who-have recourse to it. The Hebrew term ' *Oboth* (sing. ' *OBH*) Denotes Primarily the spirits of the dead, or "pythons", as the Vulgate calls em (Deut, xviii, 11;.. Isaiah xix, 3) Who Were Consulted in order to learn the future (Deut, xviii, 10. 11; I Kings, xxviii, 8), and gave Their answers through some persons in Whom They resided (Levit, xx, 27;. I Kings, xxviii, 7), aim est applied to the persons Themselves Who Were Supposed to foretell events under the guidance of These "divining" or "pythonic" spirits (Levit, xx, 6;. I Kings, xxviii, 3, 9; Isa xix 3.). The term *yidde 'Onim* (from

*yada*, "to know"), qui est used, purpose always in conjunction with ' *Oboth* Refers to Either Knowing spirits and persons through Whom They spoke, or to spirits Who Were Known and familiar to the wizards. The term ' *obh* signifies both "a diviner" and "a leathern bag for holding water" (Job - xxxii, 19 - uses it in the lathing sense) goal scholars arent Agreed whether we-have two disparate words, or whether it is the Sami word with two related meanings. Many Maintain That It is the Saami in Both bodies have the diviner Was Supposed to be the container and the container of the spirit. The Septuagint Translates' *Oboth* as diviners, by "ventriloquists" ( *eggastri-mthouoi*)

Either Because The translators thought que la diviner's Alleged communication with the spirit Was goal deception, goal Rather Because of the belief common in antiquity ventriloquism That Was not a natural faculty, goal due to the presence of a spirit. Perhaps, également, the two meanings May be connected one account of the peculiarity of the voice of the ventriloquist, qui Was weak and indistinct, as if it cam from a cavity. Isaias (vii, 19) Says That necromancers "mutter" and Makes the Following prediction concernant Jerusalem: "Thou shalt speak out of the earth, and thy speech` shall Be Heard out of the ground, and thy voice` shall be from the earth like that of the python and out of the ground thy speech` shall mutter" (xxix, 4). Profane authors attribute aussi has distinctive sound to the voice of the spirits or shades, ALTHOUGH They Do not Agree in Characterizing it. Homer (Iliad, XXIII, 101;. Od, XXIV, 5, 9) uses the verb *trizein*, and Statius (Thebais, VII, 770) *stridere*,

Both of qui mean "to utter a shrill cry"; Horace qualified as Their voice *sad and acutum* (Sat., I, viii, 40); Virgil speaks of Their *vox exigua* (Æneid, VI, 492) and of the *gemitus lacrymabilis*

qui est Heard from the serious (supra III, 39.); and in a similar way Shakespeare That says "the sheeted dead DID squeak and gibber in the Roman streets" (Hamlet, I, i).

The Moasic Law forbids necromancy (Levit, xix, 31; Xx, 6), declared That to seek the truth from the dead is abhorred by God, and Even Makes It punishable by death ((Deut, xviii, 11, 12). Levit., xx, 27; cf. I Kings, xxviii, 9). Nevertheless, owing Especially to the touch of the Hebrews with pagan nations, we find it Practiced in the time of Saul (I Kings, xxviii, 7, 9), of Isaïas, Who Strongly reproves the Hebrews on this ground (viii, 19; xix, 3; xxix, 4, etc.), and of Manasses (IV Kings, xxi, 6; II Par, xxxiii, 6).. The best Known box of necromancy in the Bible is the evocation of the soul of Samuel at Endor (I Kings, xxviii). King Saul Was at war with the Philistines, Whose army Gathered near HAD That of Israel. He "was afraid and his heart was very much dismayed. And he Consulted the Lord, and he Answered \_him\_ not, neither by dreams, nor by Priests, nor by prophets" (5, 6). Then he Went to Endor, to a woman Who had "a divining spirit", and Persuaded her to call the soul of Samuel. The woman alone saw the prophet, and Saul reconnu \_him\_ from the description she gave of \_him\_. Purpose Saul himself spoke and Heard That the prediction, as the Lord HAD abandoned \_him\_ account is de son disobedience, he Would Be defeated and killed. This narrative HAS Given Rise to Several interpretations. Some deny the reality of the emergence and claim que la witch deceived Saul; THUS St. Jerome (In Is, iii, vii, 11, in PL, XXIV, 108;.. in Ezek, xiii, 17, in PL, XXV, 119) and Theodoret, who, HOWEVER, adds que la cam from prophecy God (in I Reg., xxviii, QQ. LXIII, LXIV, in PG, LXXX, 589). Others attribute it to the devil, Who Took Samuel's appearance; THUS St. Basil, St. Gregory of Nyssa ( "From pythonissa ad Theodos, episc epist..", in PG, XLV, 107 (In Is, viii, 218, in PG XXX, 497.) - 14) and Tertullian (De anima, LVII in PL, II, 794). Others, finally, look upon Samuel's appearance as real; THUS Josephus (Antiq. Jud., VI, xiv, 2), St. Justin (Dialogus cum Tryphone Judæo, 105, in P.

G., VI, 721), Origen (In I Reg, xxviii, "De Engastrimytho", in PG, XII, 1011. - 1028), St. Ambrose (In Luc, i, 33, in PL, XV, 1547. ), and St. Augustine, Who finally adopté view this after - 44; De octo Dulcitii quaest, VI, in PL, XL, 162. - 65; De cura pro mortuis, xv, in PL, XL, 606; De doctrina christiana, II, xxiii, in PL, XXXIV, 52). St. Thomas (Summa, II - II, Q. CLXXIV, 5, ad 4.

um) Pronounce does not. The last interpretation of the reality of Samuel's appearance is favored Both by the details of the narrative and by Reviews another Biblical text qui Convinced St. Augustine: "After this, he [Samuel] slept, and he made Known to the king, and Showed \_him\_ la fin de son life, and he Lifted up His voice from the earth in prophecy to blot out the wickedness of the nation "(Ecclus., xlv, 23).

### III. Necromancy in the Christian Era

In the first centuries of the Christian era the practice of necromancy Was Common Among pagans, as the Fathers frequently testify (see, eg, Tertulilan, "Apol.", xxiii, PL, I, 470; "De anima" LVI, LVII in PL, II, 790 ff.; Lactantius, "Divinae institutiones", IV, xxvii, in PL, VI, 531). It was associated with other magical arts and other forms of demoniacal practices, and Christians Were Warned contre Such observances "in qui the demons Represent Themselves as the souls of the dead" (Tertullian, De anima, LVII in PL, II, 793) . Nevertheless, Even Christians converted from paganism Sometimes indulged in 'em. The efforts of Church autorités, popes, and councils, and the severe laws of Christian emperors, Constantine Especially, Constantius, Valentinian, Valens, Theodosius, Were not directed SPECIFICALLY contre necromancy, in order

General contre pagan magic, divination and superstition. In fact, little by little the term necromancy lost its strict meaning and was applied to all forms of black art, becoming étroitement associated with alchemy, witchcraft, and magic. Notwithstanding all efforts, it survived in some form or other during the Middle Ages, and was given a new impetus at the time of the Renaissance by the revival of the neo-Platonic doctrine of demons. In his memoirs (translated by Roscoe, New York, 1851, ch. Xiii) Benvenuto Cellini shows how vague the meaning of necromancy had become when he reports that he assisted at "necromantic" evocations in which multitudes of "devils" appeared and answered his questions. Cornelius Agrippa ("De occulta philosophia", Cologne, 1510, tr. by JF, London, 1651) indicates the magical rites by which souls are evoked. In recent times, necromancy, as a separate belief and practice, reappears under the name of spiritism, spiritualism, etc. (see spiritism).

The Church does not deny that, with a special permission of God, the souls of the departed may appear to the living, and even manifest things unknown to the laity. But, understood as the art or science of evoking the dead, necromancy is held by theologians to be due to the agency of evil spirits, for the means and clustering taken are inadequate to produce the expected results. In pretended evocations of the dead, there may be many things explainable naturally or due to fraud; how much is real, and how much must be attributed to imagination and deception, can not be determined, though real facts of necromancy, with the use of incantations and magical rites are looked upon by theologians, after St. Thomas, II-II, Q. xcvi, aa. iii, iv, as having special modes of divination, due to demoniacal intervention and divination itself is a form of superstition. LENORMANT, *The magic among the Chaldeans* (Paris, 1875); IDEM, *Divination and science of omens among the Chaldeans* (Paris, 1875); BOUCHÉ - Leclercq, *History of divination in antiquity* (Paris, 1879-82); TYLOR, *Researches into the Early History of Mankind*

(London, 1865); Dollinger, *Heidenthum und Judenthum* (Ratisbon, 1857); FRÉRET, *Comments on Oracles made by the souls of the dead in Memoirs of the Academy of Inscriptions and Belles - Lettres*, XXIII (1756) 174; KOHLER, *Of origin and progress of necromancy as sive Manium evocation apud veteres tum Græcos tum Romanos* (Liegnitz, 1829); RHODE, *Psyche* (Freiburg im Br, 1898). WAITE, *The Mysteries of Magic* (London, 1897), 181; HOLMES in *Kitto's Cyclopaedia of Biblical Literature*, sv *Divination*; WHITEHOUSE in HASTINGS. *Dict. of the Bible*, sv *Sorcery*; Lesêtre in *Dict. of the Bible* sv *Evocation of the dead*; SCHANZ in *Kirchenlexicon*, sv *Todtenbeschwörung*.

CA DUBRAY.

Transcribed by Douglas J. Potter

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## The 613 commandments

**The** es "mitswot" are classified in the order of "parshiot" (sections of the "Torah read on Shabbat"), according to the nomenclature established by Maimonides in his "Sefer ha - Mitswot" (The Book of Commandments). According to Jewish tradition, the 613 commandments were given to Moses. The 248 positive commandments correspond to each member of the human body. The 365 negative commandments correspond to the number of days in a solar year. The Torah wanted to involve every member of the body to an action commanded by God and every day of the year we must not transgress what God forbids. The "parsha Chofétim" contains 14 positive commandments and prohibitions 27 (Commands 491 to 531.) Here is an excerpt:

- 516. Prohibition of divination.
- 517. Prohibition of magic.
- 518. Prohibition of using charms.
- 519. Prohibition of evocations.
- 520. Prohibition of spells.
- 521. Prohibition of necromancy.
- 522. Prohibition of the false prophet.

## The Book of Deuteronomy

**S**ccording to the Catholic church, praying to saints brings Christ's faithful. Alas, you will not find this anywhere in Scripture. This is just another tradition of men that neither Jesus nor the Bible ever taught. In fact, this communion with the dead suspiciously like necromancy, practice severely condemned by the Word of God, according to Deuteronomy 18.10 - 12.

- 18.10 Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination, astrology, augur, magician,
- 18.11 enchanting, or a consulter with familiar spirits, or tell fortunes, who calls up the dead.
- 18.12 For whoever does these things is detestable to the LORD; and it is because of these abominations the LORD thy God doth drive them out from before thee.

Now here's an explanation of this passage according C. Mackintosh <sup>46</sup> a practicing Catholic:

It may be that ' by reading this passage, the reader wonders what application it may have to professed Christians? We will ask him in turn s ' it n ' there is no professed Christians who will attend what are sorcerers, magicians and necromancers? N ' are a - t - it not that s ' occupy turntables, to ' poltergeists, animal magnetism or second sight? S ' that is the case, the passage just quoted s ' applies to them and that of ' a solemn manner. We firmly believe that all these things are of the devil. We believe that when ' we are ready for ' one way or ' another, the terrible evocation of spirits, we place ourselves in the hands of Satan to be driven and deceived by his lies. Qu ' need turntables and poltergeists those hands a perfect revelation of God? No need, certainly. And so, no ' being satisfied with ' have this precious Word, they turn to the spirits of ' dead friends or ' other, that can - they expect, if God leaves them to be blinded and misled by evil spirits which seem to personify and the dead, and utter all kinds of lies?

We will not seek to deepen this now; we don ' have neither the time nor the desire to do so; but we feel urged to warn the reader against the *danger*

that ' there has to consult the spirits of those who are not. We don ' not go into the question whether souls can return to this world; no doubt that God could allow s ' he thought about, but we leave that aside. The main point that we must always have before our c œ sisters, c ' is the perfect sufficiency of divine revelation. Qu ' have - we need the spirits? The ' rich man's ' imagined that if Lazarus returned to earth and spoke to him - even his five brothers, this would produce a great effect on them: " I pray thee therefore, father of ' send in the house of my father because j ' have five brothers, so that ' he implores them; fear that ' also come into this place of torment. But Abraham said, ***They Moses and the prophets; that ' they listen to them.*** But he said, Nay, father Abraham; but if someone ' a dead goes to them, they will repent. And he said: O ' they do ' not listen ***Moses and the prophets***, they will not be convinced either if someone ' a resurrected d ' from the dead " ( Luke 4:27 p.m. - 31).

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<sup>46</sup> " Book of Deuteronomy Rating " C. - H. Mackintosh.

Un latter, finally, to which intellectuals of the Middle Ages have ogled despite prohibitions, much more than the people, is that of divination techniques related to the stars, calendar and its parts, the movements of the moon. The vast synthesis Lynn Thorndike unnecessary for me to enter the details of a topic that has generated an extensive bibliography<sup>48</sup>.

I mention in passing astrology and divination components, since this area was thought to be that of science and was thus, in principle, acceptable. The most respected intellectuals saw as an axiomatic truth that the stars determined all aspects of the sub-lunar world, the sex of the embryos to the spread of animal diseases, the outcome of battles in the fertility of the fields. Even Thomas Aquinas adhered unreservedly to this system, up to say that for the vast majority of people who follow only their material instincts, celestial bodies determine most of their life<sup>49</sup>.

But I particularly mention this world sidelines of astrology that, on the basis of multiple traditions (Greek, Roman and Jewish and Arab), theoretical principles waves (such as correspondence between the four elements, the four seasons, four humours, the four temperaments, the four stages of life, the four directions, the four principal winds, etc.) came to practical forms of divination, even used by non-scientists. The simplest form was the prognosis of the year from the day of the week in which fell the January calends. Thunder received a divining value by day of the week, month or other variables of timing and geography. The lunaria or books of the moon determined the future (after an illness, the success of such type of cases, the outcome of a battle or a single combat, by various forms of sphaerae or wheels, namely " wheel of fortune " , " wheel of life and death " , " wheel of disease " ), apply more complex techniques, using the name of the patient. Egyptian days were lists twenty - four days (two per month) unfavorable for some companies, while Arab days were more complex lists, with up to sixty days unfavorable, and their respective scope of divination. It remarks that, in the literature on astrology and divination, is its link to the official circles. " The most likely place to find the middle ages, astrology and divination works are manuscripts that contain ecclesiastical calendars and computations " , namely the monasteries and cathedrals libraries (L. Thorndike). As for the kinds sanctorum, at least part of the clergy was therefore compromised in these techniques that later will be in folklorized forecasts almanacs. Along the same lines, R. Kieckhefer devoted an interesting chapter to " necromancy in low - clerical funds<sup>50</sup>. "

<sup>47</sup> Excerpt from " The Church and divination in the Middle Ages or the avatars of an ambiguous pastoral " Peter Boglioni, Department of ' History, University of Montreal.

<sup>48</sup> See Lynn THORNDIKE, A History of Magic and Experimental Science During the first thirteen centuries of our era, New York and London, Columbia Univ. Press, 1923 (repr., 1964), 2 voll, xlii. - 835 and 1036 p. The work of Thorndike confirmed with inexhaustible works and catalogs of manuscripts, the lure of divination for part of Christian intellectuals. But see especially I, p. 672 - 696.

<sup>49</sup> See Thomas LITT, the heavenly bodies in the universe of Saint Thomas Aquinas, Leuven - Paris, 1963, p. 202, 240 - 241 [including text De veritate 22 9. ad 2].

<sup>50</sup> Kieckhefer, Magic in the middle ages, p. 150 - 174 ( " Necromancy in the clerical underworld " ).

# Necromancy and Witnesses

## Jehovah

### Communication with the dead ? <sup>51</sup>

**The** are Jehovah's Witnesses, since the beginning of their movement, spoke against spiritualistic practices of communication with the spirits of the dead. This form of Spiritualism was popular from the late 1880s until ' the early twentieth century. The name is called this form of spiritualism is necromancy. In stating their official opposition about necromancy the Company reported that the Bible texts like Deuteronomy chapter 18, condemn all forms of spiritism including necromancy. They released a lot of material on this subject over the years. In addition to the biblical statements against such practice, they called in their belief in the doctrine of ' sleep of the ' soul ' or ' annihilationism "to prove that " a person can not communicate with the dead since the Bible, believe - it teaches that the dead are unconscious or ' asleep ' and therefore can not communicate with anyone. However, those who report being in communication with the spirits of the dead actually speak with demons, say - they. For example, Rutherford wrote an article entitled " *Talking With the Dead (?)* " which appeared in the first issue of the periodical

"*The Golden Age*" in 1919. In this article he mentioned those who were well known at that time for their involvement and their belief in necromancy. He said: "Sir Arthur Conan Doyle, a true witness of active communication with the dead, wrote much on this subject will be noted that the messages that claim to come from the dead are received by the (?). ' Through to ' a medium <sup>52</sup>. "

Rutherford believed that Doyle as well as ' other were out biblical standards ' talking with the dead ' by ' attraction to his belief in the sleep of the dead, that is, the belief that the dead are unconscious until ' resurrection. Then he quotes several texts of Scripture (Psalm 6: 5; 88: 10, 11; 90: 3; 115: 17; 146: 4; Ecclesiastes 9: 5, 10) and he comments saying, "So these texts Scriptures prove conclusively (and it n ' there is nobody to contradict them) that ' man n ' not have an immortal soul that ' man n ' is not a spiritual but a human; that ' man when ' dies died and n ' is not aware; therefore it n ' not have the ability to communicate with anyone living <sup>53</sup>. - His conclusion as to who are the spirits who communicate with humans by ' through mediums was "[ ... ] Instead of this phenomenon is the œ works or the voice of ' men died, we say that the voices and œ works are those of demons n ' have never been men, [ ... ] <sup>54</sup>. "

This is the typical way in which they responded to statements which spiritualists believed in NECR omancie and self - telling the Bible together. However, this

<sup>51</sup> " Communication with the dead? " From Ken Raines. Translation by Jacques Castonguay.

<sup>52</sup> The Golden Age, October 1, 1919, p. 23 (last ¶)

<sup>53</sup> Ibid. p. 26

<sup>54</sup> Ibid. p. 28

stated opposition to necromancy does not mean that the Company s ' inoculated her - even against this activity or that ' they s ' were not actually engaged in their own form of necromancy.

## **L ' faithful and discreet slave died ! !**

The day of ' Halloween on October 31, the ' 1916 CT Russell died, "the " faithful and discreet slave ", as it is ' called. This presented a problem for his followers. Since the ' new understanding ' or timely food only had the ' faithful slave according to their theology, and this individual is now deceased, is - what it meant that ' it n ' there were more new understandings to wait ? Should - now they are content with the ' old understanding ' and continue printing the last until ' that the kingdom come (literally!)? This came to the ' spirit of some - one when Rutherford in 1917, then President of the Company, had published the book " *The Finished Mystery* " as an ' posthumous Russell. This, among other changes undertaken by Rutherford, provoked divisions within the ' organization, causing the departure of some members who formed their own sect (such as " *The Layman ' s Home Missionary Movement* ". the Company's justifications for the book

"*The Finished Mystery*" are interesting and do arise on the surface of the fundamental problems that I ' have with ' their whole theology on ' meat in due season ' of God transmitted by the ' through ' that servant ' . For the purpose this article j ' only examine one of these justifications. In the book " *The Finished Mystery* " they promoted a form of nécromancie as a solution to the above dilemma - mentioned above. On page 256, they said: "The three days of terrible darkness at - above the countries ' Egypt may represent the three years of the Great War and indicate an end shortly after the publication of this last witness of the ' church [ ... ] the pasteur Russell is forever out of reach of the anti Pharaoh - typical, Satan, since the ' fall of the ' 1916 [ ... ]. We argue that ' it supervises, by an arrangement of the Lord, the ' œ work that remains to be done. " Here, a year after Russell's death, the company said that " *The Finished Mystery* " must be the last witness before the end and that Russell is still in the process of supervising their work even though ' he's dead! How could - he do this SINCE ' they taught, as briefly documented above - above, that the dead are unconscious and that ' and they can not communicate with the living?



## First resurrection in 1878

**R**USSELL taught that the resurrection of the ' sleeping saints ' began in 1878. This n ' was not seen as a bodily resurrection, visible but a spiritual resurrection in heaven. Everyone in the class of anointed ones who died in 1878 were resurrected to heaven upon death. Those who died before that date as the Apostles were also resurrected in 1878. " *The Finished Mystery* "has also promoted this belief. On page 182, for example, they said, "[ ... ] In the spring of 1878 all the holy apostles as well as ' other faithful of the ' era of the ' gospel who slept in Jesus were raised spirit creatures, [ ... ] . " So when Russell died in 1916, he was immediately raised such that ' a ' god ' , a ' divine being ' . From the sky it ' god ' ' overseeing ' the ' œ work of the Society! On page 144 of the book " *The Finished Mystery* "they also reaffirmed their belief that ' the ' spiritual ' CT Russell led the ' œ out of ' the - beyond the grave: "[ ... ] As Pastor Russell passed in ' at - beyond that, it manages all aspects of l ' œ work of the harvest. " In the issue of November 1, 1917 the periodical " *The Watchtower* "they also said: "This work is made by the *Watch Tower Bible and Tract Society*, a corporation organized for the purpose, there are this many years by Pastor Russell, and which, no doubt, was organized under the leadership of the Lord, which was managed and directed by Pastor Russell up ' to death ... ' D ' when our dear pastor, now in glory, no doubt, manifest a keen interest in ' œ work of the harvest and it is permitted by the Lord to ' exert a strong influence in this regard. (Revelation 14: 17) n ' is not unreasonable to conclude that ' he was privileged to do in relation to the ' œ work of the harvest, things that ' he could not do so that ' he was still with us well. we recognize that the Lord is the "Master" and ' Director ' of the harvest, we also recognize that ' it would favor the saints who are in the ' at - beyond for that ' they take part in the work from where they are, and therefore, all saints, both in heaven and on earth, are given the ' honor to complete this preparatory work to the full establishment of the kingdom of glory<sup>55</sup> . "

So not only led Russell - he the Company, but also all the ' saints ' in ' at - beyond! This is somewhat unusual form of necromancy, but c ' is necromancy in the sense of promoting the ' involvement ' saints ' deceased directing the living on earth. The way Russell directed the d ' in - beyond the grave, that they did ' have never explained. I seriously doubt that the leadership of the Company as Rutherford sessions held at the registered office of the Company, to make contact with the spirits of Russell and the Apostles to find out that ' they would have to do next. This doctrine seems to be more like the Catholic doctrine that the living faithful can direct their prayers to the ' saints ' to ask for ' help, rather than the traditional form of necromancy, including that of the variety "witch d ' In - Dor" . At least one of the other reviews of the Company came to a different conclusion. In an article

"*Golden Age*" in 1924, they published the objections of ' person to person ' towards the beliefs of the Company including the one - one. Such that ' they can be read in the " *Golden Age* "Here are the statements of the person: "In the ' book' *Studies In The Scriptures* "Volume VII, page 161, Revelation 9: 13, relating to Adventists in relation to other Protestant churches, the following statement is made: "The common ground on which they work is that - one, their affirmation of spiritism in a form or another. " The editor n ' is not Adventist, nor that ' it n ' associated with any church; but he believes in ' equity. It seems to him that ' Adventism, which

<sup>55</sup> The Watchtower, October 1, 1919, p.325

maintains that all the dead are still unconscious in the grave, leaving the field open to less spiritualistic delusions than does your doctrine, which states that since 1878 the righteous dead are conscious minds; then that ' in another place you reveal with greater emphasis [in "Spiritism" and "Talking With the Dead"] how the fallen angels have almost unlimited powers to impersonate even for righteous dead. It is for this author that this doctrine also exposes the believer to false telepathic communications. This looks strikingly with the Roman Catholic belief that only a few - one dead, saints, etc., can communicate with the living <sup>56</sup>. "

Here, the position ' between the Company s ' turns out to be correct, in my view, stating that their doctrine of ' saints ' who are resurrected to heaven since 1878 (as well as ' with ' idea that Russell ran their work from the heavens) led the ground - up to a form of necromancy and that it was similar to the Catholic view of the saints. The Company's response reads as follows: "The basis for d ' include Adventists among those tainted by spiritism has reference to their acceptance in the last few years of belief in the ' White Mother ' , not their sound theology the fact that the dead are dead. However, the doctrine that the dead really die n ' interfere in any way with the doctrine of the resurrection [ ... ]. C ' is the case with all the saints who s ' asleep in death prior to 1878. Since that time - then we understand that we live in a special time when the dying, their death, ' are changed in a moment, in the twinkling of ' œ it ' ( 1 Corinthians 15: 52) and n ' need not remain asleep in death, but our doctrine prohibits n. ' any ratio with ' one of ' them what that ' it is, really, no one being of God's people would do well <sup>57</sup>. "

They deny that this doctrine, the spiritual resurrection of 1878, etc., brought them to spiritualism and they said that their doctrine the ' forbidden and that no one should s ' try it. This n ' is not completely true. Their doctrine which means that ' they are directed by the spirits of the dead who are in heaven (especially Russell) is by definition a form of necromancy. C ' is also a fact that ' at least one Bible Student took these doctrines to c œ heart and that ' it should communicate with a spirit who claimed to be Russell!

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<sup>56</sup> The Golden Age, February 13, 1924, p. 312, 73.

<sup>57</sup> Ibid., 74L

## Russell died, but he still speaks

**The** Company has responded to allegations that person in the ' article' *Demons has Entrap London Former Elder* "in the issue of January 1, 1934 the periodical " *The Golden Age*. "Speaking of ' an individual who had previously been a ' former elected ' in a congregation in London, they said: "It's ' imagined that ' he was receiving spirit messages of Charles Taze Russel, the first president of ' *International Bible Students Association*; in fact, he received messages of ' a fallen angel, which for centuries was the main satisfaction by tricking humans <sup>58</sup>. "

They claimed that the ' spirit that communicated with this man was a fallen angel (not one of those of the variety "honest") because " he gave her false doctrines; doctrines that Russell himself - even n ' ever taught. They, however, unlike their endorsement of the ' book

*"Angels and Women"* these messages ' a fallen angel n ' were not "extremely interesting and sometimes exciting," but were rather "d ' demonic characteristic expression. This n ' was not" completely in agreement with the ' correct interpretation of certain scriptures "as messages spiritualists JG Smith After giving examples of such false biblical interpretations, they then placed more l. ' emphasis on the fact that demons were negligent in their use of the English language: "Flirting with the witch d ' in - Dor and also with ' other witches since that time, has made careless demons in ' use of pronouns; sixteen errors over four pages ' manuscript, c ' is too much, even for a fallen spirit and unclean <sup>59</sup>. "

I do not know who that person was to make such statements. L ' article the ' not identified. I guess that ' it was open to necromancy, based on previous statements of the Watchtower as the warnings of ' opponents ' could have happened ten years earlier. It s ' was exposed him - even misleading communications "dead". Whether this was done ' telepathy ' or the ' through to ' a medium, I ' know. This person n ' had apparently disregarded their statement in 1924 that said that their doctrine forbids such communication. Later, in 1934, may - be as a result of the above, Rutherford wrote the following net exposure to ' respect the attempted contact Russell or a few - each other ' saints ' . He denounced the belief that the dead directed the work of the Company. This appeared in the " *Watchtower* "the first of May and in the book " *Jehovah*". Then he said: "All those in the temple will realize that their spiritual food comes to them from their" teachers ", Jehovah and Jesus Christ and not to ' no man No one will be foolish enough to conclude that any brother whatsoever (. or co - religionist) which was at one time among them, and who died and gone to heaven, is currently undergoing to ' educate the saints on earth and directing them in their work <sup>60</sup>. " Rutherford may be correct in calling such beliefs "of " silly ", but c ' was he who published the book" *The Finished Mystery* "which promoted the ' idea ' a brother ' , who had died and gone to heaven, namely Russell, directed those on earth.

<sup>58</sup> The Golden Age, January 31, 1934, p. 273.

<sup>59</sup> The Golden Age, January 31, 1934, p. 273.

<sup>60</sup> The Watchtower, May 1, 1934, p. 131; JF Rutherford, ' Jehovah ' , ( Brooklyn, NY: Watchtower Bible & Tract Society), 1934, p. 191.

His clear rejection of this idea in 1934 n ' has not ended to this question within the Company itself - even. Recently they have apparently raised the ' idea.

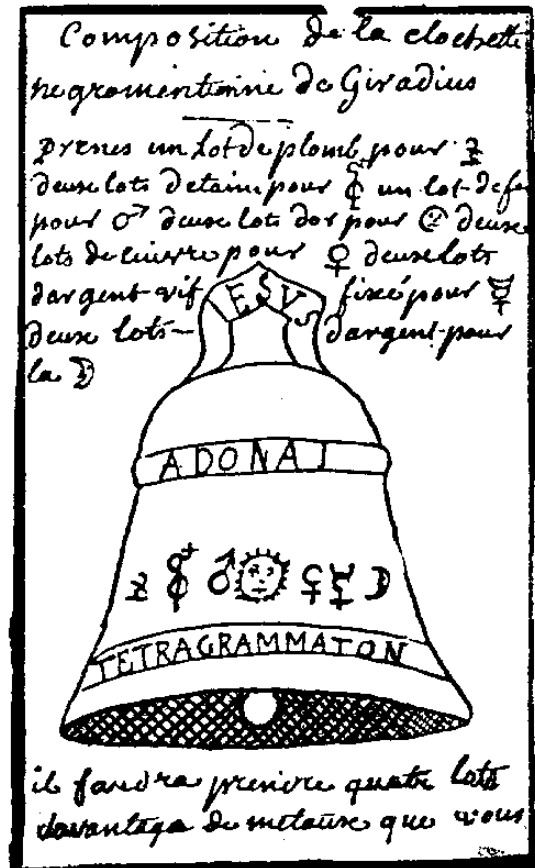
## The resurrection of necromancy ? ?

**D** years the book! "Revelation - be a role in the communication of truths God today. " So they are now teaching that the spirits of those of the anointed class who died "can play - be a role in the communication of divine truths today" to those on earth. That said, I seriously doubt that the Governing Body takes aujourd ' hui sessions during their meetings. But c ' is still an official doctrine that the leaders of Jehovah's Witnesses died "may be" involved sending divine truths to anointed on earth. As before they did not say precisely how they can transmit ' information to those living on Earth.

# The Bell of Givadius

U no magic bell is used to call up the dead. Composed ' lead alloy, of ' tin, iron, ' gold, copper, mercury and ' money, it carries these various engraved names at the top " Adonai " , on his ring " Jesus " , and down " Tetragrammaton " ; All around are the names of the seven spirits relating to the planets: " araton " , spirit of Saturn. " Bethor " , spirit of Jupiter, " Phaieg " , spirit of Mars, " Osh " , spirit of the Sun, " Hagith " , spirit of Venus, " Ophiel " , spirit of Mercury and " Phuel " , spirit of the Moon.

Before ' evocation must " wrap the bell in a piece of green silk and keep it in this state until ' that the person undertaking the great mystery has the freedom and the required ease of being able to put said bell in a cemetery amid ' pit<sup>61</sup> and leave it in this state the ' space of seven days. While the bell remained in the clothing of the earth from the cemetery, the ' product and



s sympathy ' joined the ' impression of necessity it needs, never left her, and led to this effect to life quality and virtue required when the blow for this purpose<sup>62</sup>. " **T ext of the figure:** The composition of negromantienne bell Givadius. Take a lead batch for [Saturn] Two batches of ' Tin [Jupiter], a batch of iron to [March], two lots of ' gold for [Sun], two copper Lots for [Venus], two lots of ' money - quick set for [Mercury], two lots of ' money for [Moon]. You will take four more batches of metal that you [ ... ].

<sup>61</sup> Fosse: Tomb that has just ' be dug.

<sup>62</sup> Gilm, 178

# Statues at Oracles

**The** necromancy has ad ' other goals, including that of ' effect transfer of ' human life in terms of ' a statuette that the ancients called " Statues in Oracles ' . It seems that in ancient times where practicing these experiments, they have produced a concrete result. Today, he n ' is not impossible theory that ' it otherwise, and a deranged mind, but with rudiments of knowledge in physics and electronics, would think that the transfer is likely to s ' perform under certain conditions . It is conceivable and ' imagine that ' a wizard, unconsciousness can - be of the criminal nature of his business, might have to do if his madness guided him towards operational black magic, to make a statuette in oracles .

What the ' white magic called is mostly of black magic and as he n ' there is no parapet between the mainland and the gulf, it is likely that fools, illuminated, paranoid and deported criminals have sunk into suitable difficult excesses. L ' operation is to create a phantom, one of these " dual " , persistent after life, that ' have detected physicists and fix the ' appearance in a living body of material, the ' clay for example. The electrical attachment s ' operated by a kind of ' induction ghost in a ferrite memory<sup>63</sup> or possibly a recorder band, which is problematic. This would require that the statue is crafted, even roughly, like figurines of ' spell, c ' is - to - say d ' after the magic rituals, in clay mixed with blood, hair, nails and if possible engines bodies ' designated victim. Because of course, should a victim, a human being, preferably young so that its glands, his hormones and his breath of life are at the stage of progression and juvenile thrust.

Egyptian witchcraft books have talked about this transfer mode, or about Ka kraa which is the ' ultimate breath of life expired by ' dying, the ' escape of his soul. Wizards of the ' antiquity have often tried to capture the kraa or Ka, to resurrect another death or ' locked in a material such as the ' amber or bean<sup>64</sup>. Modern witch in turn can try to fix the ' soul of his victim on a ferrite, a magnetic tape, a mandrake root or omaphalos of ' amber previously embedded in a living material statuette. A fool could believe in this miracle, a physicist can also - be the ' soul who traditionally tend to integrate the premises " charge " or objects that ' to impregnated the living body. The statuette would be practically how mandrakes growing under the ancient gallows. In black magic, it would be efficient to fix the kraa in a young plant<sup>65</sup> that high, maintained with devotion, could then form the supports of the living statue - provide the ' first soul. The ' soul and remain clinging to a living body, able to extend the ' existence of the ghost, but more ' scientific ' if ' we dare use that term. There would not be that ' to ' encourage to talk, to make orders, which would require at least two ceremonies:

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<sup>63</sup> Ferrite Magnetic toroids controlled transistor.

<sup>64</sup> See " Immigration of ' soul in the bean " in this grimoire.

<sup>65</sup> See " The Mandrake " in this grimoire.

- A rite of ' evolution, dedicating such an altar to the figurine and celebrating her offices.
- A magical rite of ' excitement, creating in the watched over, prayers and meditations, powerful enough to enable Egregor kraa magnetic memories and give it the power to s ' express by spells and words.

The ' egregore is a wild energy, potential, following the mental concentration ' a gathered audience. To promote the formation of ' egregores in black magic, wizards place their operations and in particular the ritual crime under ' invocation and Relief ' a deemed entity evil, as Satan, Beelzebub ... Black magic n ' is never practiced with impunity . She is

always punished by mental deterioration that ' it causes inevitably in those who s ' are engaged and it is rare that ' it escapes justice in this world, much less than the ' in - beyond what is just backlash against which n ' is no pentacle<sup>66</sup>.

Some statuettes are made of wood or clay. These sculpted by a former student of Fine - Arts, Michel Dib are dirt and n ' have not been baked to keep them alive. Of course, it n ' is not a question, rather, in this ashram devoted to spiritualism, to sacrifice to black magic, but such that ' they, in d ' other hands statuettes could be used for less benign experiences. A figurine, when it comes to ' be carved or modeled, n ' is that ' an insensitive material block that ' it is necessary to ' first " charge " . Its movable head is mounted on a pivot. It must remain for months in an initiate adapted to pass in the ' clay or wood the mysterious forces drawn from both its own vitality and fire. At the ' ashram Marsal, c ' is the Alféola priestess who performs the rite, sometimes helped by egregores raised in meeting ' followers. The ceremony is certain Avestan hours set by the " Gahs " ( genies). Only the priestess has the power to wield the force " Shakti " ( energy of Shiva), which is comparable feminine force to ' Spirit - Holy Christians. It executes the " mudras " or magic gestures and utters invocations to an angel whose name is kept secret before a sacred picture, copy of the one around which are held processions FIRDOS (sanctuary) of ' Hawaii. Then produce identical phenomena to those that determine a magic mirror: the hieroglyphics of the table start dancing. S is ' seen that the statuette is charged when the moving head is rotated or s ' inclines. Then, appear to ' other characters to sound signs: the statuette emits sounds of ' first inarticulate and consistent. Finally she speaks, and muffled voices of his body, small but noticeable. Words or phrases that ' she pronounces often remarks, the repetition of ' conversation, criticism, blame, for example, when she witnessed unpleasant scenes. A devotee of Swami (Shri Swâmi Matkormano Maha Mandaleswar, living on the streets of the ' Arsenal Marsal, Moselle) s ' had been drawn to a language gap one day heard the statuette uttering little bitter words he Michel called Vaugrante. At this point, the ' magic item must be educated, oriented, like a rude child. C ' is still the role of priestess then plies with the wand. Finally, after thousands of loads and years of loving care, the ' object has a soul, a super conscious mind and gives oracles<sup>67</sup>.

<sup>66</sup> Source: " The Mysterious Unknown Book " , Robert Charroux Library collection of large Riddles, Paris: Robert Laffond 1969.

<sup>67</sup> Source: " The book of the masters of the world " , Robert Charroux Library collection of large Riddles, Paris: Robert Laffond, 1967.

# The Statue of Spirits

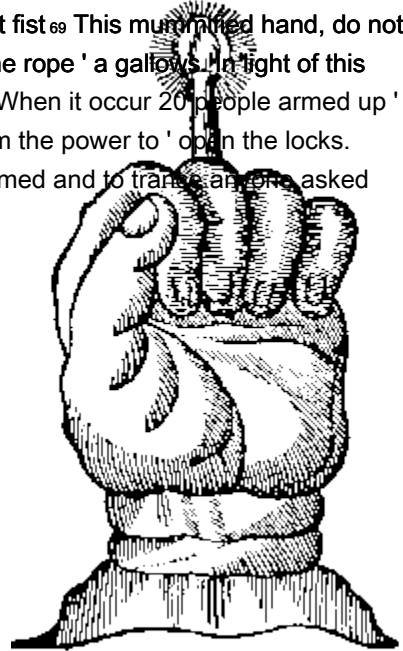
**The** Black Magic has certainly had many fans from the ' dawn of civilization, as ' demonstrate various ancient texts. In Egypt, when someone ' one was injured, he had the ability to remove an enemy, or at least thought - one, manufacturing a terracotta statuette or wax, to ' image of the intended victim, and inflicting injury deemed appropriate.

This statuette was also used in white magic to cure the disease. C ' is how the Assyrian magicians urged the ' evil spirit to leave the body of their patients and invade ' effigy. They could also get rid of the ghosts that haunted the living. The spell was of ' first to write the victim the name of the dead on the left side of the statuette to ' using ' a stylus and place the ' effigy in a horn of gazelle and bury it " to ' shadow ' a caper or ' a pyrancantha. "



# Hand of Glory

The are criminals used a special talisman called hand of glory in the hand of ' Ibycus, named ' an ancient Greek whose ' murder by bandits, reportedly denounced the power to freeze humans. The recipe was also included in the first volume of this collection of grimoire, *The Grimoire of Morsoth: Book of Shadows*, but SINCE ' it deals with ' mortuary element, j ' had seen fit to the ' include in this specialized spellbook. Pick - your right hand clutching d ' a hanged then cut on the gallows on a Friday at midnight, do - there macerate 15 days in a mixture of zimat<sup>68</sup>, saltpeter, salt and pepper grains - in a terra cotta pot and mix - the sun, between July 3 and August 11, and Finish the drying in a heated oven with vervain and fern. at fist<sup>69</sup> This mummified hand, do not care a candle made of black virgin wax<sup>70</sup> including the wick comes from the rope ' a gallows. In light of this holding candle in the candlestick macabre you can to ' ease rob a house. When it occur 20 people armed up ' teeth, they immediately become numb and harmless. Also attributed to him the power to ' open the locks. Candles placed to ' inside were supposed to be invisible when they consumed and to transmute, asked eyes on them.



Some argue that the hanging should sell his hand before his death - otherwise it will not work. And that ' we must get to hand its remaining blood in the ' squeezing a piece of shroud.

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<sup>68</sup> Green vitriol of ' Arabia.

<sup>69</sup> Some recommend leaving the ' index and ' atrial unfolded.

<sup>70</sup> Human fat, sesame Lapland and virgin wax, lit tabernacle.

# Emigration of ' soul in the bean

**The** es Egyptians believed that the ' soul could migrate to the bean. In black magic, it plays like the toad, the role of ' fluid sponge. Sicily and Southern Italy, is still practiced currently the " Consumation " , magical ceremony that here is the secret: " The fixed sorcerer on dry bean, hair, nails or blood that belonged to the person that ' he wants remove. He places it in a glass of Vout ' water where it then pour a few cubic centimeters of ' oil ' olive on which he floated a night.

It evokes the victim thought and operates this way a transfer that energizes the bean. After a few days the seed starts to sprout, symbolizing the transfer of life. The wizard then practice magic " analog " in which a burning day and night and that ' it supplies oil consumes the life of the bewitched person. "

The rite of blood is probably the oldest form of magic; it was used by alchemists - wizards who offered a burnt child. It is believed that the round shape of red blood cells with a neutralizing effect on the foreign matter from the preparation alchemical<sup>71</sup>.

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<sup>71</sup> Source: " The Mysterious Unknown Book " , Robert Charroux Library collection of large Riddles, Paris: Robert Laffond 1969.

# Evocation of the dead according to the Grimoire of the Red Dragon

**The** opportunity comes only once a year, during Midnight Mass, has specific midnight. Go to the ' church.  
Before, you have taken care of you bring two human bones. When the priest raises the sacred host and he bowed,  
say a voice stress <sup>72</sup>:

***" Exsurgent mortui and ac veniunt me<sup>73</sup>. "***

Then immediately win the cemetery and has the first grave that you will fall under the eyes, say this mantra <sup>74</sup>:

***" Infernal Powers, that bear the disorder in the universe, dark abandon your homes and go to confine  
you - beyond the River Styx<sup>75</sup>. "***

Add then after a while of silence:

***" If you hold in your power<sup>76</sup> the man or woman for whom I'm interested, I beg you in the name of the  
King of Kings to make me appear a time and when I call on you. "***

After this indispensable ceremony, you then take a handful of soil, and as disperserez dispersed grain in a field  
saying in a low voice:

***" Let he who is dust wakes up from his grave, asking his ashes, and meets the objection that I'll do it in  
the name of the Father of all men<sup>77</sup>. "***

Bend one knee in looking towards the east and the stay. When the sun appears, take your two dead bones you  
put in saltire and throw - the first on the church you will see. Then walk in the direction of the West. When you  
have done not 4100 <sup>78</sup>

lay - on the floor while lying, palms pressed against your thighs, looking up to the sky, turned slightly to the  
moon and call by name the one whose

---

<sup>72</sup> I must say this phrase in s ' bow, and the reciting compunction in taking arms crossed over his chest, and looking at the roof of the  
temple.

<sup>73</sup> Variation: " Ex Surgant mortui, and ad veniant me. "

<sup>74</sup> Variation: " Infernal Powers, that bear the disorder in the universe, dark abandon your homes. "

<sup>75</sup> Styx is ' one of the five rivers of ' Hell, the others being Acheron, Cocytus, and Phlèséton Jethe. D ' after Milithon.

<sup>76</sup> Variation: " power " can be replaced by " domination. "

<sup>77</sup> Variation: " He that n ' is that dust wakes up at the bottom of the grave, and that ' it answer the questions I send him in the Name  
of the Father of all men. "

<sup>78</sup> Some translations say " Four thousand ten - nine hundred paces. ' C ' is a difficult number to be evaluated.

you want to come, taking care not to disturb you when you see the sound spectrum, and you request his presence with these words:

***" Ego sum, and you peto videre Queo<sup>79</sup>. "***

Then he or that ' it will appear. When the time comes to send this person, you can simply say:

***" Returns in the Kingdom of the Elect; I'm glad your presence<sup>80</sup>. "***

Then you return to the grave or you made a prayer, leaving the position where you were placed, and you will engrave a cross on the left hand at the tip of your knife. The ' operation will be completed. AT **aution:** the author of Red Dragon warns us that if we do not follow step by step this ritual, it is likely to fall prey to the powers of hell.

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<sup>79</sup> Variation: " I am who you Appello and videre volo. "

<sup>80</sup> Variation: " Ad Regnum electorum revertere; Ego sum voti compos Amen. "

# Summon ' spirit

**C**iven the nature of ceremonial magic, the slightest inaccuracy in the description of ' a rite could have serious consequences. This art had indeed always required rigor and thoroughness. The mage often prepared before ' invoke a spirit.

The mage must meditate for twenty-one days on the life and writings of the deceased. He must s ' refrain from eating meat the first two weeks and fasting the last seven days. He was also expected to comply with the tradition in every detail. A ritual consisted for example coating of bald blood - mice a lead plate, and then to ' be introduced into the stomach of ' a frog and sew the ' opening by means of ' a bronze needle and thread blessed by god Anubis. The frog was then suspended in a rush, with ' using ' a rope made of horsehair b œ black egg.

If, during ' a spell, word was used in place of ' another or simply slurred, the entire ceremony was likely to ' be annihilated, and therefore completely ineffective. According to some writings, the slightest mistake in the course of ' a ritual could lead to dramatic consequences and even fatal for or participants.

# To talk to the spirits

**The** a day before Saint - Jean: We have to carry, from 11 am to midnight, almost ' a foot fern, and say:

*" I pray that the spirits to whom I wish to speak appear to midnight precisely "*

And three-quarters you say nine times these five words:

*" Bar Kirahar, Alli, Alla - Tetragrammaton. "*

# Recipes for Necromancy from Babylon

**Y** crush or moldy wood and fresh leaves of Euphrates poplar in water, oil, beer and wine. You dry, crush and sieve snake tallow, lion tallow, crab-tallow, white honey, a frog That lives Among the pebbles, hair of a dog, hair of a cat, hair of a fox, bristle of a chameleon and bristle of a red lizard, claw of a frog, end-of-intestine of a frog, the left wing of a grasshopper, and marrow from the long bone of a goose. You mix all this in wine, water and milk with the Amhara plant. You recite the mantra three times and you will see the ghost. He will speak with you. Book at the ghost - he will talk with you.

***" I i irhab irhab gidime i irhab gidim  
igibar i irhab girgiammake igibar  
igibarbar gidimmake "***

( BM 36 703 ii 11 ' - . 23', ed I. Finkel AFO 29 (1983 - 84), 10) of the

casting Finkel says:

***" ( It is) left untranslated (as) One of Those Magic obscure passages Often Explained away as mumbo jumbo, with the proviso garbled Sumerian That May be Involved "***

Most of the ingredients are probably blinds for plants and minerals, since "lion - tallow" is well- Known as a euphemism for "opium." The fourteen exotic ingredients May be Substituted for by other well-known psychotropics and fixative. For instance, Amhara is thought to be a species of Euphorbia, used as an emetic and purgative. I have found to be a tobacco substitute as Satisfactory year unguent Prepared in butter. I've tried it once before bed and found it worked to invoke the ghost I needed.

## Enslaving a soul to commit crimes

**T**ake a fresh corpse to a dark spot screened by Yews, cut open the stomach and annuity the wound with a mixture of warm menstrual blood, the froth of a rabid dog, the hump of a corpse- fed hyena, the sloughed skin of a snake and the leaves of a plant qui Ericto hAD spat.

## Achieving the will of dead

**F**or nine days, don the clothes stolen from a corpse while reciting the funeral services over oneself. Avoid the sight of woman, eat dog flesh, black bread without salt or leaven, and drink unfermented wine.

# A ritual of destruction

**B** Fast egin a black seven days before the ritual and Intended During this time provides a new piece of black cloth and construct from wood coffin has small suitable for the wax effigy qui Will Be Made During the ritual. At sunset on the appointed day begin the ritual. Stand before the sigil three times and singing the Hymn of the Great day Followed by an extempore invocation Regarding the intent of the ritual. Then proceed to make the picture by Placing Some wax candles in the water That just HAS-been boiled. Do this water shoulds-have-been added three pinches of dust graveyard. After the water cooled HAS has the film of wax will form on the surface of this and shoulds be used to make the life-like image. The picture must be Produced Entirely by hand. When the picture is full rest it on the black cloth and gold singing say:

***" You NN (name of the person) Whom I have FORMED from chaos are mine to do as I will. By the power of the Prince of Darkness I, Master of Magick, confines you, NN by this shroud. (fold the cloth over the head) have my magick will confine your life. "***

Fold the cloth over the legacy.

***" THUS will you, NN return to the blackness. "***

Fold the right side of the cloth.

***" From whence you came. "***

Fold the left side over n que la picture is covered completely Call.

***" By my power I hold you, bound by my will! "***

Circle the Temple twice, counter - clockwise, chanting the Sanctus Shaitan, imagining the person wrapped in your cloth. Then, dancing counter - clockwise bring the frenzy of your will to bear upon the person - at height icts sixteen wrapped the picture and break off ict head. Gloat on the person's death and place the picture wrapped in the coffin. Seal the coffin and laugh, gleeful at the person's death. Take the coffin and bury it in a secluded pot



# To find the answer to a question

- 1

**AT**pproach the grave of the corpse Chosen at sunset or midnight. Draw a circle around the grave; burn a mixture of henbane, aloe wood, hemlock, saffron, opium, and mandrake. With the open coffin, touch the corpse three times with a wand and tell it to rise. The corpse should be Arranged with the head to the east and arms and legs in the position of Christ When He Was crucified. Command the spirit to enter it 'old body and to answer all issues put to it or else Suffer torment and wandering thrice seven years. After your issues are Answered burn the body At first, you have taken care of having the week of preparation. Once completed this first phase, the operator will overnight with the chosen tomb, opens it and, having discovered the coffin to say a magic formula for a return to the spirit of the deceased in his body to revive . To facilitate this, the corpse is taken in part from his home and placed with the head towards the east analogy solar resurrection. They say that if the ritual is done to perfection, the dead respond to questions from the necromancer. In the end, the operator destroyed by cremation, the object of his attentions.

# To find the answer to a question

- 2

**AT**ccessories / ingredients:

- A few drops of cypress oil (or pine)

One evening in the spring or summer, dig a shallow hole in the ground of a cemetery, ouis pour - a few drops of oil of cypress or pine and say:

*" I call the spirit that lies under the ground, I ask you a question. Answer - me without delay. So - be - there! "*

Ask your question and put your ear against the hole; you'll know that the answer was sent to you when you feel cold over you for a few seconds.

# For resuscitating a Dead Person

**C**um volueris [in] aliquem mortuum infundere spiritum, ita quod vius [vt] erat prius, videbitur, talis ordo tenendus is. Primo quidem ex auro anulum Fieri facias. Eciam carved sint in parte exteriori nomina hec: Brimer, Suburith, Tranaut; in parte vero interiori carved sint nomina hec: Lyroth, Beryen, Damayn. Quibus sculptis, die Dominican ante solis ortum accedas ad aquam currentem and in ipsa pone dictum anulum and ipsum quinque diebus in ea permittas stare. Sexta vero die, and ad ipsum extrahe iron quoddam monumentum and in ipso pone, ita quod moretur ipsa die Veneris and Sabbati die. Vero dominican die, ante solis ortum, accedas extra villam, watchman celo, in loco occulto and remoto, and fac cum circulum quodam ense, and in ipso scribe cum dicto ense nomina and figura [s] vt apparet snag. [26r] Quibus scriptis, ingredere in eum vt signatum is and pone ensem sub genubus tuis, dicendo versus meridiem hanc coniurationem:

*" Coniuro your, omnes demons scriptos in hoc anulo - quem in manibus habeas,*

- *per Patrem and Filium and Spiritum Sanctum*
- *and omnipotentem per Deum, Factorem tfsa and earth,*
- *Dominum nostrum Iesum and per Christum, filium eius, which propter salutem humani generis mortem sufferre dignatus is,*
- *and per gloriosam virginem Mariam matrem eius,*
- *and per lake [26v] eius Sanctissimum Christi, per quod angeli denunciando pastoribus locutis sunt, 'Gloria in excelsis deo, etc. "*

*" Item coniuro your ego, O Brimer, Suburith, Tranayrt, Lyroth, Berien, Damay,*

- *per omnes dei sanctos and sanctas,*
- *and per hec nomina sancta dei: Tetragramaton, Oel Messya, Soter, Adonay, Alpha and O, Sabaoth*
- *and per nomina hec sancta virginis Marie scilicet regina, flos, rosa, liliun, scala sapiencia, vita, dulce, mercy, and Spes,*
- *and per paradisum celestem and terrestrem,*
- *and per omnes angelos and archangelos, thornos, dominaciones, potestates, atque principatus and maiestates and glorias regis celi and earth,*
- *and per omnes principes, reges, dominoes, and maiores Vestro,*
- *and per infernum vestrum,*
- *and per omnia in oedem existencia "*

*" Quatenus vos omnes, constricti and ligati in voluntate mea and in potestate mea, debeatis huc accedere in benigna forma vt nullum timeam and consecrare ita and taliter presentum anulum, vt in eo hec virtues existed, videlicet quod quandocumque inposuero ipsum in digito alicuius mortui, unus vestrum ipsum ingrediatur and vt primo vius appareat in similitudine and illa forma per illum that viuit and in unitate Spiritus Sancti regnet deus, per omnia secula seculorum. Amen. "*

Hiis semel dictis, apperebunt subito apud circulum 6 Spiritus, [27r] petent dictum anulum; quibus dabis. Quo dato, ipsi abient and similiter you egredere circulos, ferens tecum ensem not destruens circulum.

Sexta die vero, cum predicto ense, ruerteris and versus meridiem sic dices:

***" Ego coniuro your O Brimer, Suburith, Tramayrt, Lyroth, Beryen, Damayn, per Deum unum viuum, solum and verum, vt sine nunc mora ad venire me debeat, apportando anulum Cadat in terram sicut mortua and quando abstulero ab ipsa in statum pristinum reuertatur and eciam in quocumque Mortuo inposuero vt dictum is ipsum spiritus ingreatur and viuus vt prius fuerat videatur, per omnia that possunt your terrere and omnio constringere. "***

Hiis dictis quater videlicet primary versus meridiem semel and similiter versus occidentem, deinde versus aquilonem and versus orientem, videbis versus orientem venire quendam equitem who cum fuerit apud circulum sic dicet: 'Tales mittunt' - nominando nomina suprascripta - 'tibi hunc anulum consecratum, dicentes [is] venire ad te non posse, quia non expedient is; experieris anuli quandocumque [screw] sunt parati ad te venire. Quem anulum accipies, dicendo ei, [27v] 'and Graciam tibi ipsi. Hoc dicto, statim recedt and you ecciam Exies of circulo, ipsum totaliter destruendo.

And predictum anulum bene teneas involutum in syndone albo. Cum vero volueris vt aliquis viuus mortuus videatur and ab omnibus videtur vita Carere, pone in digito eius hunc anulum and cadauer videbitur; and quando remouebis, veniet in primum statum. And quando volueris aliquod cadauer animatum apparere, pone vt dictum is anulum, uel ad manum siue ad pedem liga and ante horam SURGET in forma primo lived and viua voce coram loquetur bus and hoc monstrare poterit sex diebus, quia quilibet eorum sua die in ipso permanebit. And if volueris [illum] ante dictum terminum vt primo erat esse REMOUE anulum. And modo hoc resurgere poteris defunctum. Hec enim experientia dignissima and is occultanda, quia magna virtus ipsa in existit. Circulus eciam suprascriptus multas virtutes habet, tres per notas cuius me exponam. If enim die Veneris cum ipsum calamo vppupe and cum eius Sangwine in carta edina nouata scripseris and personam aliquam cum eo tetigeris, in eternum super omnes ab ipsa diligeris. And if predictum circulum, postscript vt dictum is posueris super caput egroti ipso ignoranti if debet mori dicet is nullatenus euadere posse; and if debet euadere dicet is omnio [28r] Liberatum. And if predictum circulum, postscript similiter super habueris you, canis nullus tibi latrare valebit. And ista sunt per experta me; inexpert vero per relinquo me.

# Snakes in the veins

**F**ind a snake and stab it with a dagger. Collect the blood as it runs out. Beta the blood slowly up to all moisture is removed and only powder remains. Out this powder in the Food Intended victims.

# Rituals of Divination

**C**ive factors must always be met during ' a ceremony of this kind:

- Desire
- The time (usually at night)
- The direction (all energies must go in the same direction, especially if you are more practicing together)
- Imaging (all objects, and the corpse, sometimes)
- The balance, balance between what we can receive, and what we can give. Do not speak Latin, but in

Enochian or French, if not god (that of kto It will ring a bell 9 times at the beginning of the ceremony, and at the end. You will also need these items:

- A knife, sword or dagger to symbolize power.
- A black cloth with a pentagram, to put on the altar.
- ceremonial clothing necromancer or death.
- A chalice any metal except gold recess.
- Two candlesticks with three black candles on each, and three red candles was dispersed according to your likings on the altar.
- A pendant depicting the Baphomet (inverted Pentagram).
- A talisman, a magic that never saw the light of day, and to which you have devoted much time and belief.
- All attendees must wear Baphomet.

# Pour knowing the future on a family

**R**egard the body in the eye, and then talk mentally with him, and reveal the images, then analyze them, while reciting some prayers, for this you need to buy good books or simply read the Bible has the Inverted, syllable by syllable. To accurately know the future of a family, some necromancers dressed in the clothes of the deceased, having dug up, they cut it and read from Enochian (language Satanists, for ceremonies) or runes Germano - Celtic, according to the places sacred texts and sometimes they improvised, but this is not necessarily required, it is quite sure sides of a death having cut his eyelids and look into his eyes up that accurate images come then.

# To display and Specters ghosts

**V**his is an old formula to show Specters and Ghosts:

*" Come, hellish and heavenly (Hecate, goddess of the Mystery Evil), goddess of the Great paths, walking at night, Enemy of light, Thee rejoice the ' barking dogs and bloodshed, wandering amid the shadows through the graves, you who wants blood and who brings terror to the Mortals ... "*

# To s ' away Specters and ghosts

## **To keep Ghosts:**

the need to burn a perfume based Ricin, Peony, Mint and Calamint; based equal.

## **To ward off Evil Spirits:**

Drawn on a plate ' beaten gold, an eagle, or a nail against the door. This will make them go away.

## **To remove Ghosts:**

Do write to the victim the name of the dead on the left side of the statuette or dagyde, At ' using ' pen and place the ' effigy in a horn of gazelle and bury it in the ' shadow ' a caper or ' a pyranantha.

## **To not be afraid of Ghosts:**

You must keep to the right hand of ' nettle and Thousand - Sheet.

## **Ritual against the Evil Spirits:**

On a blank piece of parchment, reproduce symbols appearing below cons. In doing so, saying:

***" What all this is now kept in the ' eternity! Qu ' it be so! "***



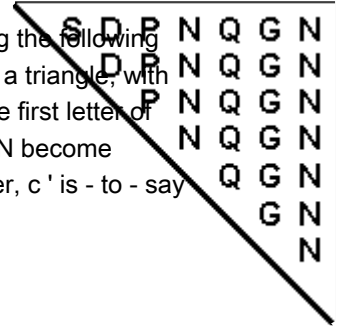
Fold the parchment and keep - on you.

## **Prayer against the Evil Spirits:**

***" O Father all - powerful! O Mother, most tender Mother! O admirable example of feelings and  
Tenderness Mother! O Son Flower All Son! O Form of all forms, soul, spirit, harmony and number of all  
things, keep - us, protect - we drive - us and be - we favorable - Amen. "***

### To keep Evil Spirits:

To keep Evil Spirits and Demons, one can force them to leave a person by tracing the following symbol on a blank parchment and the covering itself. The design consists only of a triangle, with seven rows of letters, with the word "SDPNQGN" which, in each line, remove the first letter of the previous word, so to gradually decrease the letters of the word. So SDPNQGN become DPNQGN, and later became PNQGN until that 'there remains only 'a single letter, c' is - to - say N.





The " Veni Creator Spiritus " :

The Veni Creator you can also guarantee Evil Spirits. Here are the lyrics:

*" Veni, Creator Spiritus Mentis  
tuorum visited, Imple superna  
gratia Quae You creastif pectora.  
Who diceris Paraclitus, Altissimi  
Donum Dei Fons Vivus, Ignis,  
Caritas, and spiritalis unctio. You  
septiformis munere, Digitus  
paternae dexteræ, You rite  
promissum Patris Sermone ditans  
guttura. Accende lumen sensibus,  
instills amorem cordibus; Infirma  
nostri corporis, Virtute firmans  
perpeti. Hostem repellas longius,  
Pacemque dones protinus;  
Ductore sic Te previo, Vitemus  
omne noxium. Per Te scidmus da  
Patrem, Noscamus atque Filium  
Teque utriusque Spiritum,  
Creddamus omni tempore.*

Come Holy Spirit, creator, come from your bright heavenly throne, come take possession of our souls and make them all your own You Who are called Expired Paraclete blest gift of God Above, the living spring, the living fire, sweet unction and true love. You Who are sevenfold in your grace, finger of God's right hand; His promise, teaching little ones to speak and understand. O guide our minds with your blest light, with love our hearts inflame; and with strength, qui never decays, confirm our mortal frame. Far from us drive our deadly foe; true peace unto us bring; and through all perils, lead us safe beneath your sacred wing. Through you May we know the Father; through you the eternal Son, and you the Spirit of em both, thrice - blessed Three in One. All glory to the Father be, With His co - equal Son: la même to you great Paraclete, While endless ages run. Amen.

*Deo Patri sit gloria, and Filio,  
who mortuis Surrexit, ac  
Paraclito, In saeculorum  
saecula. Amen. "*

# Macabre Dictionary

**Arts Dardaniens** a ppellation Jean Spies (1587) to designate necromancy (Necromantia) magical plants (Carmina), sorcery (Vene Ficum), prophecy and clairvoyance (Vaticina) and charms (Incantatio).

**asceticism:** nf (gr. *askesis*, exercise). Disciplinary life set of ' moral and physical exercises performed in order to ' spiritual development.

**ascetic:** not. One who practices the ' asceticism.

**Athanée:** Funérarium nm.

**autolyse:** nf Psychiatry: Suicide.

**autopsy:** nf (gr. *autopsia*, Action to see with his own eyes). Dissection and examination of ' a corpse to determine the cause of death. Syn. (Vx): necropsy.

**autopsy:** VT Practicing an autopsy.

**beer:** nf (francique *bera*). oblong crate where it encloses a death; Coffin.

**cadaverous:** adj. That evokes the ' appearance ' a corpse; cadaverous. Cadaverous complexion.

**cadaverous:** adj. Clean a corpse. rigor mortis: Hardening of muscles in hours after death. Livid, cadaverous pallor.

**corpse:** nm (lat. *cadaver*) Corps ' man or ' a dead animal.

**calendar:** adj. Schedule; on the timing. Obituary. calendar ( *calendarium*) or Obituary, book obits

**Catacombs:** nf (low lat. *catacomb*). [Especially pl.] Large underground cavity having served to burial or ' ossuary, where excavation gathered the bones.

**catfalque:** nm (it. *catfalco*). Decorative high dais to receive a coffin, real or simulated during ' a funeral, funeral decoration in - over a coffin.

**Caveau** Construction nm, fitted burial pit in a building, sometimes in a church, a cemetery.

**ash:** nf (lat. *cinis*, *cineris*). Remains cremated dead.

**cenotaph:** nm (gr. *kenos*, empty, and *taphos*, tomb.) high Tomb in memory of a dead and that does not contain his body; Sepulcher.

**coffin:** nm (gr. *Sarkophagus*, who eats the flesh.) Long crate in which encloses the a dead body to bury; Beer, Sarcophagus.

**Mass grave:** nm (lat. *caro*, *carnis*, flesh). Pit where corpses are piled up in large numbers. Anc. Place covered where we deposited the body (flesh), the bones of the dead.

**scavenger:** nm animal that feeds on carrion, like the vultures, hyenas and crows. Wight.

**carrion:** nf (lat. *caro*, *carnis*, flesh). Corps ' dead animals, abandoned and already in putrefaction.

**The - lies:** Here is buried. Gésir.

**cineraria:** adj. (Lat. *cinis*, ash). Enclosing the ashes ' a cremated body. urn or vase cineraria.

**Cemetery:** nm (lat. *coemeterium*, resting place, word gr.). Place where the dead are buried. Necropolis, Boneyard, underground cemetery. Catacomb. Littér. Where died a lot of people.

**cippus:** nm (lat. *cippus*). Archeol. Small pillar or column without capital where being truncated, which served as a funerary monument.

**columbarium:** nm (word lat.). Building with niches in which are placed or cremation urns in a cemetery, cemetery.

**coroner:** nm (Engl word.). Judicial police officer, in Anglo-Saxon countries.

**skull:** nm (gr. *kranion*). Bone box containing and protecting the ' brain in humans.

**cremation:** nf (lat. *crematio*, of *cremare*, burn). Action to burn the bodies of the dead. Syn. :  
Incineration. Reduce the body of dead ash.

**cremation:** not. and adj. Partisan cremation.

**crematorium:** adj. and nm Related to cremation. Crematorium, where ' incinerated dead.

**crematorium:** nm Building where ' incinerated dead in some cemeteries.

**crypt:** nf (lat. *crypta*, Gk. *kruptos*, hidden). Vault or vault, usually underground,  
d ' a church serving tomb in which the ' were placed the body or remains of the martyrs, holy.

**Die :** vi (lat. *decedere*, s go) [auxiliary stoma. be]. Litt. Dying, speaking of someone ' a.

**death:** nm (lat. *decessus*). Death of someone ' one, naturally.

**Deaths Act:** nm Act established the town hall from where a death occurs, qt officially finds that - one.

**Decomposition :** nf Alteration of ' an organic substance; putrefaction.

**Bare :** Litt. Dead body. human body after death.

**bereavement:** nm (lat. *dolere*, suffer). Loss, death of someone ' a. Pain, sadness at the death  
of someone ' a. All the trappings associated with the death of ' a close and consecrated by the ' use  
(wearing black or dark clothing, in particular). Mourning: S ' dress in black during ' death. Driving grief:  
Funeral Convoy.

**embalming:** Action nm d ' embalm a corpse. Artificial preservation of dead bodies for scientific purposes.

**embalming:** vt (from *balm*). Treat a corpse with substances that preserve the  
corruption.

**embalmer:** nm Whoever makes the profession of ' embalming bodies.

**In fire :** nm (pl. enfeus). Archit. Mediev. Funeral Niche flat bottom formed in the walls of churches to receive the  
graves.

**Burial :** Action nm to bury the dead, to give him burial. Burial. Ceremony that accompanies the burial. Funeral.  
The funeral procession.

**epitaph:** nf (gr. *ear*, on, and *taphos*, falls). funerary inscription on a tomb.  
The ' epitaph often begins with the words " one - lies " .

**Fosse:** nf (lat. *fossa*) Hole dug in the ground for the burial of the deceased. grave where  
are deposited together several bodies.

**fossoyer:** vt Litt. Dig (a pit, a grave).

**Gravedigger, honest:** not. Person who digs the graves in a cemetery to bury the dead.

**funeral:** adj. (Lat. *funus*, *Funeris*, funeral). On funeral. Evoking death; who  
inspires a feeling of sadness. Ornament funeral, funeral service.

**Funeral, Prayer:** Words spoken to bid farewell to the dead.

**Funeral, Pumps:** nf pl. Company specialized in funerals.

**funerals:** nf pl. (Low lat. *Funeralia*). All statutory ceremonies (civil or  
Religious) in the ' honor ' dead; funeral.

**funeral:** adj. (Bottom. Lat. *funerarius*). On funerals, graves. Funeral art.

**funeral:** nm Place room where meets before the funeral the family ' a deceased person; athanée.

**fatal:** adj. (Lat. *funestus*). Who brings death, misfortune; harmful.

**ominously:** adv. Litt. In fatal way.

**Barrow:** nm (Irish *gal*, pebble) [Pl. *barrows*] Origins, develop. dry stone covering a mound

Celtic megalithic monument often containing a crypt.

**gésir:** vi (lat. *jacere*) lying down, lying motionless.

**hypogeum:** nm (gr. *hupo*, below, and *gê*, Earth). Archeol. Excavation dug hands of ' man;

Underground construction. underground tomb.

**incinerator:** nm Apparatus for incineration, burning bodies.

**incineration:** n Action to ' incinerate, burn, burn down. Cremation.

**Lethal, e, to:** adj. (Lat. *letalis*, of *Letum*, death) Med. Refers to any cause that results in the death of

f œ tus before ' delivery. Broom. Said of ' a gene that leads to more or less early death of ' individual wearing. Lethal Dose: Dose of ' a toxic product that kills.

**CFR:** nf nature of which is lethal. Mortality. lethality tables.

**Forlorn:** adj. (Lat. *lugere*, be in mourning). That expresses or inspires sadness; funereal, sinister.

**gloomily:** adv. Of mournfully.

**macabre:** adj. Which in relation to the death; Funereal, sinister. Who is to corpses and skeletons and evokes images of death.

**Maccabee:** Pop nm. Corpse. Referring to the " Danse Macabre " .

**mastaba:** nm (the ' ar.) Funerary monument trapezoidal (sheltering vault and chapel), built for the chiefs of the ' Pharaonic Egypt of the ' Old Kingdom.

**mausoleum:** nm ( *Mausolus* not. pr.). Sumptuous tomb very large.

**Medico - Legal, e, to:** adj. Forensics. Which is intended to facilitate the discovery of

truth by a civil or criminal court or prepare certain administrative provisions. Expertise medico - legal.

Medical Institute - Legal: Establishment as the Paris morgue for receiving the bodies, especially to practice some tests ordered by the magistrates.

**murder:** nm ( *bruise*). Action deliberately killing a human being.

**Murderer, age:** not. Person committing or has committed a murder. Own to cause death; which killed many people.

**mummy:** nf (ar. *m ū miya*). Corpse dries naturally or kept using balsamic substances of ' embalming.

**mummification:** n Action mummify, made to mummify. Dryness of a body by obstruction putrefaction process in the absence of moisture and bacteria.

**mummify:** vt Transforming a mummy body.

**Monument:** nm (lat. *monumentum*). Public Construction ' architecture or sculpture intended to perpetuate

the memory of ' character or ' event. Funerary monument: Monument erected over a tomb. Remarkable building with its beauty or its age.

**morgue:** nf (the prev.). Where are deposited the corpses non - identified or litigants ' medico expertise - legal.

Room where, in a hospital, clinic, we momentarily keeps the dead.

**death:** nf (lat. *jaws mortis*). complete and final cessation of life, considered a

phenomenon inherent to life. Apparent death: state of extreme slowing of vital functions, giving the ' individual the ' appearance of death.

**Death, e:** adj. (Lat. *mortuus*). Who stopped living. That seems lifeless.

**Death, e:** not. Deceased. Remains deadly corpse.

**mortality** nf (lat. *mortalitas*). Phenomenon of death. Report death in a population at

the ' average number of this population during a given period. Syn. : Lethality.

**Mortel, it:** adj. (Lat. *mortalis*). Subject to death.

**mortally:** adv. Mortally wounded.

**deadly:** adj. Fam. Which causes death.

**Mortifying, e:** adj. Which mortifies.

**mortification:** n Action to mortify his body. Pathol. Necrosis.

**mortify:** Submit vt (the body, the flesh) to deprivation, inflict suffering a purpose of ' asceticism. Pathol. Necrotic.

**stillbirth:** nf Demogr. Report the number of dead children - born of births during ' the same period.

**Death - born, e:** adj. and N. (pl death. - born dead - born). Death came into the world.

**mortuary:** adj. (Lat. *mortuarius*). On dead ceremonies, formalities concerning death.

**Dying, e:** adj. and N. Who dies, who will die.

**Die :** vi (lat. *mori*) Stop living, to ' exist; perish, dying, his last breath.

**Nécrentome:** nm (gr. *nekros*, death; ã vrouov, insect). An apparatus for heated on a steam - bath skins - feathers, parts ' natural history, etc. to kill the larvae of ' insects that ' they may contain.

**Necro:** ( Gk. *nekros*, death). Prefix ' Greek origin that means death.

**Nécrobie:** nf (gr. *nekros*, death, and *bios*, life). Kind of ' insect beetle family

*Clerides*, red to ' front, blue - green to ' back, living on decaying matter and corpses. (Long. Approx. 5 mm.).

**necrobiosis:** nm (gr. *nekros*, death; biwois, live action). Changes in the structure of ' a organ or ' part of ' organ whose circulation has been abolished, but that is the ' shelter of ' infection. Necrobiosis kidney<sup>81</sup>.

**necrobiotic:** adj. Regarding necrobiosis.

**Nécrocytotoxine:** nf non-dialysable material, toxic, existing in ' urine and from the disintegration of the cell nuclei. Its quantity increases in pathological urine.

**Nécrogenique:** Material coming from ' dead animals. Carrion.

**Nécrode:** nf (gr. *nekros*, death). Kind of ' insect beetle family *burying beetles*, whose m œ urs remember those of scavenger.

**Nécrographe:** not. Necrologue.

**Nécrographie:** nf (Gk. *nekros*, death, and *graphein*, to write). Descriptive study of the dead body.

**Nécrolâtre:** not. and adj. (Gr. *nekros*, death, and *the very, worship*). Who practices nécrolâtrie.

**Nécrolâtrie:** nf (from *nécrolâtre*). Death cult. exaggerated and almost idolatrous worship rendered the dead.

**Nécrolâtrique:** adj. Pertaining to nécrolâtrie. A nécrolâtrique custom.

**obituary:** nm (lat. *Necrologium*, ms, the gr. *nekros*, death, and Lat. *eulogium*, epitaph).

Formerly book - parish register kept in each church with the names of the dead with the date of birth and death, and a short eulogy bishops and priests who had served the church. A similar use s ' introduced in convents. The obituaries of ' abbey of Port - Royal. The obituary s ' was also called calendar ( *calendarium*) and Obituary or book of obits, c ' is - to - say, death. Today ' hui, list of deceased persons of ' a parish where the priest invites the faithful to pray. List of people who died during ' a specified event (disaster, sinking).

<sup>81</sup> When, because of ' embolism, for example, there is suppression of the ' blood supply to part of the ' body, the cells of this part continues to live, c ' is - to - say, to spend nutrients that ' they had assimilated and reserve substances that ' they could contain. But these substances are not being renewed and chemical phenomena that necessarily accompany life is continuing, the cells are caused to destroy them - same for ' that result in the death of this part, ie a pathological necrosis.

**Obituary:** nf (from *nécrolog* e). Historical note on a deceased person recently. List of notable people died during ' a certain space of time. Biographical note dedicated to a recently deceased person. Obituaries in a newspaper; section containing such notice.

**obituary:** adj. On the obituary. Devoted to a recent death. Obituary, obituary.

**Nécrologiste:** not. Necrologue.

**Necrologue:** not. Author of obituary, d ' obituary or eulogies.

**Necromance:** nf S ' is said to *nécromancie*.

**necromancy:** nf (lat. *Necromantia*, gr. *nekromanteia*, ms, of *nekros*, death, and *manteia*, prediction, divination). Art claimed to ' raise the dead to know the ' future or hidden things. Occult science which evokes the dead for them revelations.

**Necromancer, enne:** not. (Necromancy). One who practices necromancy.

**Necromancer and négromant:** nm (s ' ital. *negromante*, ms). Necromancer. Whoever s ' occupies necromancy. (Péjor.) Litt. *The Necromancer*, comedy in five acts and verse of ' Ariosto.

**necromantic:** adj. Which falls under the necromancy.

**Nécromimesis:** The simulated death or the illusion that one is dead. Play dead.

**Nécropathie:** nf (gr. *nekros*, death, and *uuuuu*, pain. State ' an organization that provides a terrain favorable to necrosis.

**Wight:** adj. (Gr. *nekros*, death, and *uuuu*, eat). That feeds on corpses.

**Necrophile :** adj. and N. (Gr. *nekros*, death, and *uuuu*, friend). Achieved necrophilia. Being who is attracted sexually corpses. Entomology: Kind of ' beetles insects of the family *burying beetles*, living on dead snails. Syn. Vampirism.

**necrophilia:** nf (gr. *nekros*, death, and *uuuu*, like). sexual perversion wherein orgasm is achieved by physical contact of bodies. Satisfaction of sexual urges on a corpse.

**Nécrophobe:** adj. and N. (Gr. *nekros*, death, and *uuuu*, fear). Reached necrophobia.

**necrophobia:** nf of *nécrophobe*). A fear of corpses phobia of death in some neurasthenic.

**Nécrophobique:** adj. Which falls under the necrophobia.

**Necrophorus:** nm (gr. *nekrophoros*, carrying the dead). Kind of ' beetles insects of family *burying beetles*, commonly called gravediggers or door - dead, and that the ' instinct to assemble four or five to bury, after a hard work of ' twenty ' time, the corpses of small animals (mice, birds, etc.) while digging below those - one. They then lay their œ eggs on the bodies. The larvae that hatch are a rich food in the middle of the decaying matter. (Long. 2 to 3 cm.)

**necropolis:** nf (gr. *Nekropolis*, ms *nekros*, death, and *polite*, city). Archeol. Excavation

Oe some underground peoples of ' ancient laid their dead. Vast ancient cemetery, underground or open pit, of monumental character. The cemeteries were often of ' old quarries that ' were converted into burial sites. The necropolis of Thebes, Egypt. Vast place of burials in the ' antiquity. Litt. Grand cemetery.

**Nécropoliphobe:** adj. and N. Reached *nécropoliphobie*.

**Nécropoliphobie:** A fear of cemeteries.

**Nécroponent:** nm person who temporarily headed households after a death in the family.

**necropsy:** nf (gr. *nekros*, death, and *uuuu*, seen). Unconventional synonymous with ' autopsy.

**mortem:** adj. Regarding necropsy.

**Nécroscie:** n Kind of ' orthoptera insects of the family *phasmid*, that ' encountered in South Asia.

**necropsy:** nf (gr. *nekros*, death, and *uuuu*, **review**). Syn. necropsy.

**necrosis:** nf (gr. *nekrôsis*, mortification). Pathol. Death of ' a cell or ' a group of cells to ' inside ' a living body. Syn. : Mortification.

**necrotic:** vt produce necrosis. Become necrotic: v.pr. Be achieved necrosis.

**Necrotic or Necrotic:** adj. Related to necrosis. Party died of ' a living body.

**Nécrotomie:** nf (gr. *nekros*, death, and *uuuu*, **cut, dissection**). Dissection of cadavers.

**Nécrotomique:** adj. Concerning the nécrotomie. nécrotomique method.

**Nécromancie:** nf divination Involvement calling the devil.

**obit:** nm (lat. Obitus, death). Rel. Cath. Religious service celebrated by Foundation for the deceased on the anniversary of his death.

**Obituary:** adj. Rel. Cath. Register or Obituary Obituary, nm register containing a list of dead for ' birthday which we must pray or celebrate an obit. Book obits

**bones:** to pl. [O] nm (lat. *os*, *ossis*). Hard and solid body that is the backbone of ' man vertebrates. Bone marrow: bone which contains the cord and that ' particular is placed in a pot - to - fire.

**frame:** nf (bone). Whole bone, frame d ' a man or ' an animal skeleton. Frame that supports a set or gives it rigidity.

**knucklebone:** Small bones nm.

**bones:** nm pl. Emaciated bones of ' men or ' dead animals.

**Bone, honest:** adj. Who bones.

**Ossify (s ' ):** v.pr. Turn into bone.

**Ossu, e:** adj. Litt. Who large bones.

**ossuary:** nm (low lat. *ossuarium*). Piles of bones, where building or excavation piled and preserved human bones near ' a battlefield of ' cemetery, etc.

**panegyrics:** nm (gr. *panêgurikos*). Word, written in praise of someone ' one, something.

**hanging:** n Action to hang someone ' one, to hang himself. Sentenced to hang.

**Hangman:** adj. and N. Someone ' a death by hanging.

**Tomb stone :** nf Monuments located at the head of ' a grave in the cemeteries. Pierre containing an epitaph.

**Stove :** nm (lat. *pallium*, coat) Pall covering the coffin during the funeral. Keep pall.

**Pourri, e:** adj. Spoiled, spoiled. Part rotten something.

**To rot :** vi (lat. pop. *putrire*). Enter rotting by ' bacterial action.

**Rotting, e:** adj. Rotting.

**Pourrissoir:** nm Place where someone ' a rotting or something, degrades.

**decay:** n State ' a decaying body.

**rot:** nf bacterial decomposition of ' a corpse, d ' a dead body.

**Putréfiable:** adj. Likely to putrefy.

**putrefy:** vt (lat. *putris*, rotten). Cause putrefaction. If Putrefy: be putrefaction.

**putrescence:** n State which is putrescent, putrefying.

**Putrescent, e:** adj. Litt. Who begins to putrefy, which is decaying.

**putrescibility:** nf Character, nature of what is putrescible.

**putrescible:** adj. (Lat. *putris*, rotten). Likely to rot.

**putrid:** adj. (Lat. *Putridus*). Litt. In a state of putrefaction. Who represents the phenomena of putrefaction.

**putrescence:** nf Litt. State what is putrid.

**Rigor Mortis:** not. (Lat.) Cadaveric rigidity. Stiffness of death. Hardening of the muscles in the hours following the death.

**Sarcophagus:** nm (gr. *Sarkophagos*, who eats the flesh). Stone coffin of the ' ancient and Middle Ages and its representation in a funeral or a memorial.

**Sepulchral, e, to:** adj. Litt. Pertaining to a tomb. That evokes the graves, the tombs.

**Sepulcher:** nm (lat. *sepulcrum*). Tomb

**burial:** nf (lat. *sepultura*). Action to a dead earth. Where is deposited the body a deceased considered with ceremonies and the usual formalities.

**sinister:** adj. (Lat. *sinister*, left). Which raises the ' horror, dark, disturbing.

**spiritualist:** adj. and N. (Engl. *spirit-rapping*, fighting spirit). Relating to spiritualism; who practices.

**spiritualism:** Doctrine nm based on ' existence and manifestations of spirits in particular disembodied human spirits; practice of attempting to ' communicate with these spirits through the medium of inanimate physical media (turntables) or subjects in hypnotic trance (mediums). Modern form of necromancy.

**skeleton:** nm (gr. *skeleton*, mummy). Framework of the body, of ' a body of ' man animals.

**skeletal:** adj. Relative to the backbone.

**stele:** nf (lat. *stela*; of gr.). Vertical monolith monument, mostly funerary, decorated with ' a epigraphic decoration or figuratively.

**suicidal:** adj. and N. Who tends to suicide, ' failure; seems predisposed to suicide.

**Suicide, e:** adj. and N. Said of ' a person who has made a suicide attempt.

**suicide:** nm (lat. *sui*, Naturally, and *caedere*, kill). The act of giving itself - even death. Action destroy or seriously injure.

**Suicide, e:** adj. and N. Who s ' committed suicide.

**Suicide (is):** v.pr. Give voluntarily death.

**taphophile:** adj. and N. Reached Taphophilie.

**Taphophilie:** nf pathological Attractiveness to graves and cemeteries.

**burial mound:** nm (lat. *termen*, *-inis*, thick headed). Elevation or earth eminence containing burial.

**Testament:** nm (lat. *testamentum*). Legal act whereby a person declares his last wills and disposes of its assets for the time following its death.

**testamentary:** adj. Respect the will. Executor: A person responsible for the ' execution ' a will.

**Testator trice:** not. Person who makes or has made a will.

**Test :** vi (lat. *testari*). Making a will.

**thanatology:** n Study of the signs, conditions, causes and nature of death.

**embalming:** n Set of technical means used for the preservation of bodies. The ' embalming is the historical form.

**Thanatos:** nm (word gr., death). Psychan. death instincts, Freud (as opposed to *Eros*).

**Tombal, e, als, or to:** adj. On the grave. Tomb stone.

**Falls :** nf (gr. *Tumbos*, tumulus). Where a death is buried. Fosse covered ' a slab stone, marble, etc.

**tomb:** nm Tombstone high on graves for burial for one or more dead. Place or circumstance where someone ' one or something died or disappeared.

**Tombelle:** nf Archeol. Tomb covered with ' a small hill of earth.



**kill** vt (lat. *tutare*, protect choke). Cause the death of someone ' a violent manner. himself  
 kill: Give voluntary death, suicide.

**slaughter**: nf Carnage massacre.

**Perish**: Litt nm. Death, death. Passage from life to death.

**Deceased, e**: not. Litt. Deceased. Feast of Souls: Day of the Dead on November 2.

**pass away**: vi (anc. Fr. *very*, to - beyond, and *pass*). Litt. Die.

**tumulus**: nm (word lat.). [Pl. inv. or *tumuli*] Archeol. Great Man pile of earth or  
 stones, high in - over a grave or burial.

**Urn** : nf (lat. *urna*). Vase for holding the ashes of the dead.

**viaticum**: nm (lat. *viaticum*, of *via*, road). Liturgy. Sacrament of the Eucharist given to a  
 Christian in danger of death or dying. Last Sacrament.

# Bestiary Necromancer

Q ny person who deals with necromancy also deals with ghosts, ghosts and other creatures from the dead. More often or mythological characters in role-playing, the dead - living or not - Dead<sup>82</sup> are nevertheless very important in ' necromantic arts. This chapter is the ' ABC of Non - Dead. However, please be aware that the ' existence of these names does not guarantee the ' existence of these creatures. The sources of ' information comes from myths, legends or tales of folklore from around the world, and are sometimes embellished descriptions of some RPGs that when - it reflects the ' image of the creature.

## Suffering soul

The ' Lost soul is ' dead spirit - living d ' a powerful human that seeks to absorb the " life energy of living humans. These horrible creatures usually look like black clouds in the shape of ' a man. They are not made with real upper limbs, a torso and a head with very bright red eyes. The choice of this form would be greatly influenced by the ' usual that ' they would have to ' have a human body.

## Appearance (appearance - Phantom)

E be imagined that ' it is believed noticing. The appearances are images left by a particularly traumatic violent death. They look like a three-dimensional film of the character's death, to ' where it s ' is off. A normal appearance can take the ' appearance of almost n ' anything. She often chooses the one character who has experienced the trauma - a translucent image handing her death scene. She might as well take the form of the person to whom the victim thought more in his last moments, that of the ' aggressor or an unfulfilled goal. An apparition is pastel color, it is detected by all ens.

## Bastellus

The e bastellus is a dead creature - alive who haunts the sleepers helpless to feed the ' energy of their dreams. In many cultures, it is known as a *nightmare* or one *hunter of dreams*. The bastellus is rarely seen because it appears only in the presence of ' be asleep. Descriptions of the exact shape of the creature, however, have been derived from the reports of those who ' have a surprise in the meal. From these testimonies it

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<sup>82</sup> " Undead " in English.

bastellus spring that looks like a huge shadow humanoid. Without remarkable feature, it feeds by placing his hands disproportionate to the front of the victim. When he eats, he would put his head to the ' back, as if ' he was in ecstasy as the ' absorption ' power of dreams gives him intense pleasure. Assume that the bastellus can send a message by manipulating the dreams, because many cases were found where previously unknown facts were discovered following the visit of ' a bastellus.

## Boulyne

**The** e boulyne (or death of the marine, as it is ' often called) is a strange and formidable spirit that haunts the high seas parties boats. In many ways, it looks like poltergeists and other spirits that haunt the place of their death. As the poltergeist, a normally invisible boulyne. But unlike the first, boulyne may become visible at will. When it is visible, the boulyne appears as a gaunt and skeletal sailor. Although the features of the creature have been distorted by the pain of his death, it is often possible to those who ' have experienced living recognize their former companion. The boulynes not communicate with ' any way with the living, although ' they constantly grumble and cry in agony so that ' they seek a way to take revenge on those that ' they feel responsible for their deaths.

## Büssengeist

**U** büssengeist n is the spectral shape of someone ' one that died during ' a disaster caused by its own action or inaction. They closely resemble the ' picture that ' they offered their lives, but are partially transparent. Over time, melancholy and suffering that the ' spirit finds around him, and gnaw his face become sad and drawn. So these victims of fate often appear much older that ' at the time of their death. The büssengeist is a ghostly creature who feels attracted to scenes of great disasters and tragedy. D ' a slow and sad not, he traveled the country from crisis to crisis. The büssengeist never causes him catastrophe - even, but it feels attracted to her for d ' obscure reasons. Once that ' it is now, however, the ' aura of despair that ' it can not generate that ' worsen already dire situations. The büssengeist would be able to communicate with those around them by a limited form of telepathy. Most often, however, they don ' bring that dismal information, anything that can be used to avoid catastrophe.

## Death Knight (Death Knight)

**U** No death knight is a horrible corruption of ' a paladin or knight of good, cursed by the gods in the form of ' a terrible punishment for betraying the code of ' honor in their lives. A death knight like a warrior of all sizes and weighing over 300 pounds. His face is usually that ' a skull, and the rest of his body is wearing armor. Their eyes his reddish. A death knight has a deep voice, and converse in the same language that when ' he was alive.

## Cryptochose (Crypt Thing)

**The** es cryptochose are of ' strange creatures that often keep tombs, crypts and body. There are two types of these creatures - the ancestral and called. The older types of creatures his " natural " , and others were called in their lives by a magician or priest. These creatures look like nothing more than ' an animated skeleton, often dressed in old robes or dresses brown or black colors. Their eyes are also small reddish dots, bright atmosphere that gives a hypnotic in its intensity.

## Poltergeist (Poltergeist)

**The** es poltergeists are the spirits of the dead do not rest in peace. They are similar to the spirits haunting, yet more malicious. They hate the things and beings and c ' is why they harass constantly smashing furniture, throwing heavy objects and making scary sounds. Poltergeists are often, but not necessarily, confined to a specific location. Poltergeists are still invisible. Some similar phenomena, as parapsychologists, are caused by emotions of ' teens.

## Spirit Hurleur (Banshee)

**The** ' Wandering Spirit, also called *Banshee* is an evil spirit. Howler minds hate all living beings, whose presence is literally painful to them, and try to hurt anyone in their way. It s ' appearance ' a floating ghost who physically looks like a man. It is bright at night, but transparent to sunlight, invisible to 60%. Most of ' them are old and withered, but about ten percent of ' them, whose body died young, have retained their former beauty. His hair's messy and dirty. Her dress n ' is more than ' a rag in Lambaux. His face is a real mask of pain and ' anxiety, but his eyes burned with hatred and anger. A howler mind often cries out in pain, d ' hence its name.

## Spirit Hantise (Haunt)

**U** No spirit is haunting the ' turbulent and restless spirit of ' a dead person leaving an undetermined vital task. The sole purpose of the ' spirit of fear is to take control of ' a living and s ' use to complete this task, earning a final release of this world. Haunting Spirits can take the ' one of two forms at will: a floating ball of light (similar to the ' appearance ' fire - o') or a translucent image of nebula and the ' appearance

original body of ' mind. In the latter case, the ' mind is much like a howler spirit, a ghost or a spirit, and is often mistaken for such.

## Ghost (Ghost)

**The** es ghosts are the spirits of humans who have shown such a strong inclination towards evil, or whose death was accompanied by ' such violent emotions, that ' they were cursed and afflicted with ' a permanent state of dead - alive. Since that time, they constantly wander a boundless hatred for goodness and life, and constantly seek to drain the living creatures of their vital essence.

## Mower (Reaper)

**The** a mower (or *spirit of death*) would be a creature of Negative Plan which rarely appears, to those who have the ability to see things that others do not see. She is attracted by the flow of ' vital energy ' a creature to death's door and seems to feed on this species. Despite its apparent nature, ' spirit of death n ' is not a dead - alive. A machine like a bleached skeleton wrapped in a black dress. She always carries a scythe in his bony hands and is over 1.8 m. We don ' has never seen a spirit of death to speak with the living, but it seems that ' it is possible ' to communicate with them through telepathy or communication ritual with the dead. In such a case, the language would not be a problem.

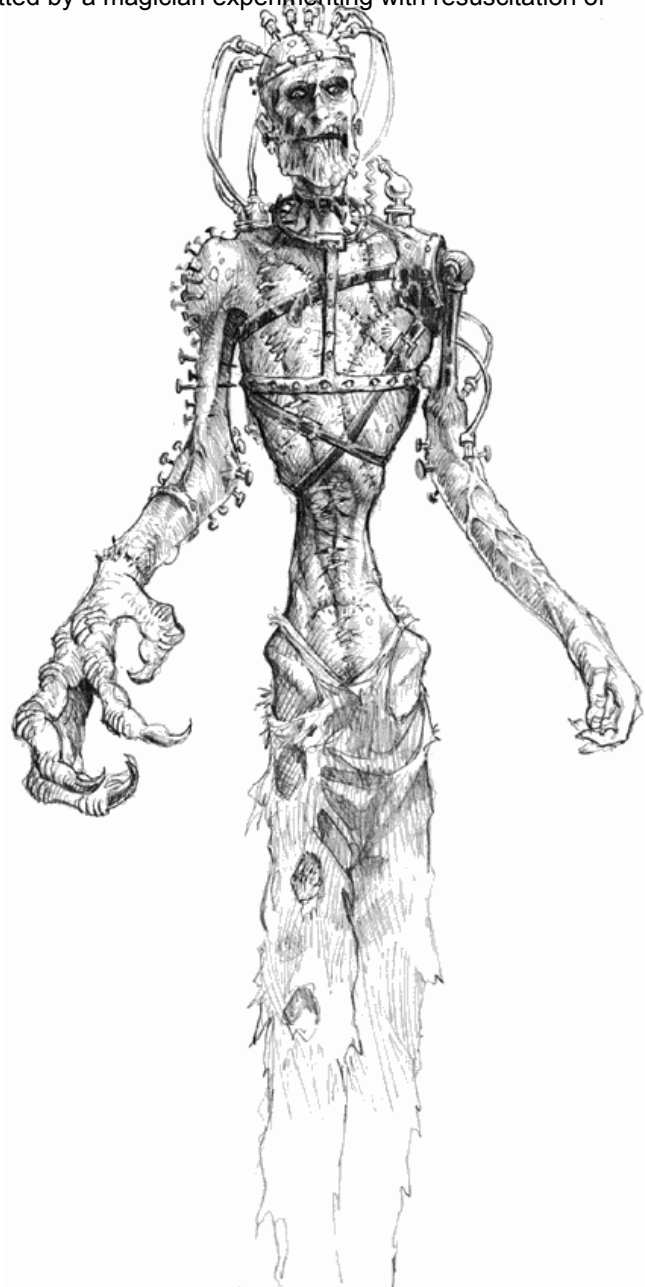
## Guard Black (Black Keeper)

**F** abriqu   from ' simple armor, the Black Guard is an animated creature like a golem. Created by a series of ' mysterious enchantments, those scary robots are often used as guards in the castles and towers of their creators. They exist in Eastern and Western styles as well as ' in a number of varieties. The Black Guard does not speak and n ' therefore no own language. It can execute the orders of its creator but these - these can include more than ' one or two simple concepts.

## Flesh Golem (Golem of Flesh)

**The** es golems are automatons created by powerful magic. The construction of ' a golem involves ' use of powerful magic and elemental forces. Golems are older than any written tradition. The wizard who discovered the method, s ' it n ' there was that ' one, is still unknown at this time. It is believed that the first golem was created a golem of flesh, possibly an accident committed by a magician experimenting with resuscitation of human bodies. The flesh golems<sup>83</sup>

seem to be easier to manufacture because they are made from organic material having already endured life. Only a high level wizard can create a golem of flesh. The parts of the golem, from human cadavers n ' having suffered decomposition, must be sewn to form the base body. This requires a month of work. A minimum of six different bodies should be used. One for each member, one for the body and head, and to the brain. In some cases it may be necessary to ' have more than six corpses to fully complete the body of the golem. The golem of flesh is very large, 30 to 40 cm that ' medium human and weighs almost 175 kilos. It is made of ' a repulsive amalgam corpses pieces sewn together to form one body. The skin is slightly greenish or yellow because of the more or less advanced decomposition. A flesh golem gives off a smell of freshly turned earth and dead flesh. No natural animal, such as the dog voluntarily will track a golem of flesh. It will cover the clothes his creative desires, an old pair of pants usually. The golem can not speak, even though ' it can emit a loud roar. He walks and moves with stiffness at the joints, as if ' he did not control his body completely.



<sup>83</sup> " Frankenstein " , Mary Shelley. Construction of ' a golem of flesh.

## Goule (Ghoul)

